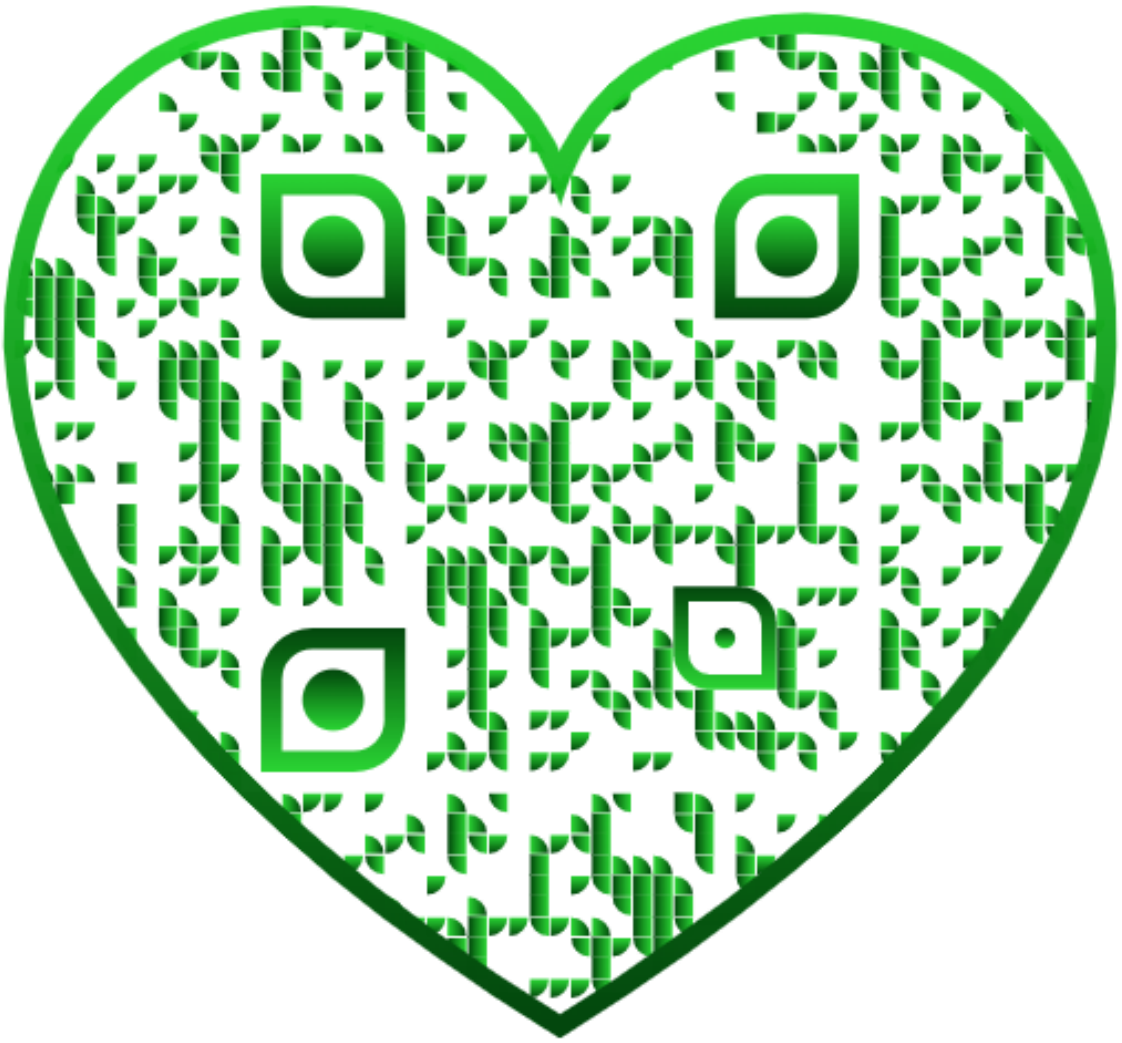
MESSENGERS OF DECEPTION

UFO CONTACTS AND CULTS

JACQUES VALLEE



Messengers of Deception

UFO CONTACTS AND CULTS

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FOREWORD TO THE 2008 EDITION

NEARLY THIRTY YEARS have elapsed since *Messengers of Deception* first appeared in the U.S.* Since then, the controversial views it expressed have been vindicated and thrown into sharp focus by shocking events that were reported worldwide. In particular, the stark warning I issued in connection with the HIM cult ("It only costs your life!") appears as unfortunately prophetic in light of the March 1997 collective suicide of Heaven's Gate, as the group became known. The mass killings of the adepts of the Order of the Solar Temple in Canada, France and Switzerland in 1994 illustrated the dangerous form of mind control and the simulation of extraterrestrial contact I first described here in connection with the "Adventures of a Grand Master." The cattle mutilations phenomenon remains unsolved. As for the Raélians, the cult started by Vorilhon whose early lectures in San Francisco are recalled in this book, it has flourished internationally and burst into prominence in recent years with claims of human cloning.

Not only have these issues continued to simmer under the surface while UFO believers basked in their benign expectation of aliens from the stars, but a veritable mass conversion has taken place among the public and the media elite. The belief in extraterrestrial visitation is practically taken for granted among wide sections of the population, and especially among the young. While the hypothesis of alien contact is an exciting one, justified on the basis

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(*) Following the 1979 And/Or (Berkeley, California) edition there was a mass paperback by Bantam (NY) in 1980, a French edition called *La Grande Manipulation* from Editions du Rocher (Paris) in 1983 and an Italian edition entitled *Messaggeri di Illusioni* from Sperling & Kupfer (Milan) in 1984. The present text is the third American edition.

of continuing observations of unidentified flying objects, it carries the potential for exploitation and manipulation by deceptive groups with their own hidden agenda.

I believe that UFOs are physically real. They represent a fantastic technology controlled by an unknown form of consciousness. But I also believe that it would be dangerous to jump to premature conclusions about their origin and nature, because the phenomenon serves as the vehicle for images that can be manipulated to promote belief systems tending to the long-term transformation of human society. I have tried to identify some of the manipulators and to highlight their activities, which range from apparently harmless hoaxes such as the false professor George Adamski's meetings with Venusian spacemen to bloody expeditions that have littered the American landscape with the carcasses of mutilated animals. I have found disturbing evidence of dangerous sectarian activities linked to totalitarian philosophies. The ease with which journalists and even scientists can be seduced into indiscriminate promotion of such deceptions is staggering. In the context of an academic attitude that rejects any open investigation of paranormal phenomena, such fanatical conversions must be expected. For me, that is only one more reason for an independent thinker to remain vigilant against false ideas and simplistic political notions planted by those I have called the "Messengers of Deception."

PROLOGUE

A Dream World Far Off

Give me the superstitions of a nation, and I care not who makes their laws, or who writes their songs!

Mark Twain

Nobody Ever Jumps into the Potomac

EIGHT THIRTY. THE atmosphere is already warm and humid over Washington. We don't feel it in the aircraft, but the morning haze over the Potomac tells the whole story of what's awaiting us. The huge gray shape of the Pentagon is rising toward us as we turn to land at National Airport.

Nine o'clock. The taxi drives by the monuments whose names are those of the country's past leaders: Jefferson, Lincoln, Washington. The feeling of approaching the world's power center increases. So do the humidity and the heat.

Nine thirty. Within a block of the White House, I enter the New Executive Office Building, the modern brick structure where senior officials' work is protected from the heat by thick glass doors. The architect had the good idea of putting a fountain in the patio. That helps a little. The office of the President's Science Adviser is on an upper floor.

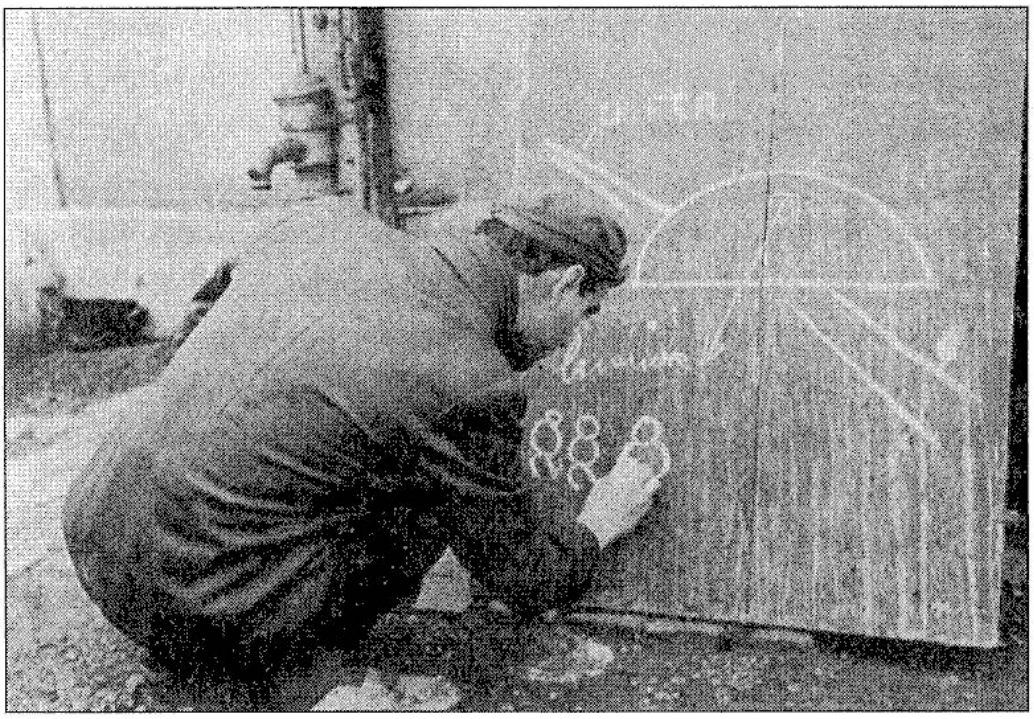
Ten o'clock. I step out of the elevator and a secretary takes my name, checks with the appointment book. The subject of the discussion: unidentified flying objects.

UFOs: a volatile topic that can be ignited tomorrow by a New York Times story on a frustrating chase by military planes in Iran or by a network documentary on the abduction of some fisherman in the South. A topic nobody in this city wants to touch with a ten-foot pole. A topic that I am beginning to suspect is as much a puzzle to the military, the intelligence community, and the Science Adviser as it is to the public and to the news media. It is amusing to watch how each sector manages to hide its ignorance behind its own professional rhetoric.

The military has a double standard. In public it keeps a stiff upper lip. Whatever they are, say the generals, UFOs cannot possibly pose a threat to the security of the United States! Why is it, then, that amazed witnesses continue to report the mad scrambling of jet fighters every time a light wanders through the sky? None of the regulations that make it a duty for military personnel to report UFOs and a crime to talk about them has been withdrawn, even after the closing of the Air Force's Project Blue Book ten years ago.

The intelligence community likes to give the impression that it knows all about UFOs but, of course, cannot reveal what it knows. Its job is to pretend that it knows everything. Yet I am beginning to suspect that the real secret in Washington, the secret that must be kept at all costs, is that the intelligence community knows nothing, although it certainly has files full of tantalizing details nobody has been able to put together yet.

The scientific community is far behind the times, fighting rear-guard skirmishes in the name of Rationalism. Academic scholars periodically rally behind some luminary who has just "discovered" the final, rational explanation, and periodically the explanation has to be withdrawn under public ridicule. Flying saucers have been "explained scientifically" as plasma discharges, swamp gas, status inconsistency, cognitive dissonance, refraction effects, and temporal lobe epilepsy. But they keep right on flying, under the noses of the explainers.



Typical of the thousands of "close encounter" cases reported in the last thirty years is this sighting in Quarouble, France, which heralded the major wave of sightings in Europe in 1954. The witness, railroad employee Marius DeWilde, saw a craft that had landed and two occupants of it. French police and Air Force Intelligence regard the object as unidentified. (Photo courtesy of United Press International.)

That leaves the UFO buffs, who have been collecting stories for thirty years, concentrating on the kinds of data that fit their theories. And they have been fighting each other in an endless, pointless confrontation, not of ideas and theories, but of personalities in egotistical conflict. Some encouraging words by President Carter electrified these groups when he asked Jody Powell and Science Adviser Frank Press to see what could be done. The new director of NASA was gingerly approached: would the Agency agree to act as a focal point for public inquiries? The Director said he would. What about a project to investigate the current sightings? NASA was going to think about it.

Seated across the desk from the Science Adviser's assistant, I begin asking my own questions. Why NASA? I would like to know.

NASA deals exclusively with space technology. Has the Science Adviser's office already established that the UFO phenomenon is technological in nature, and originates in space? Or is this choice merely a response to the perceptions of the public and the media?

Several serious researchers in this field question the idea that UFOs are extraterrestrial visitors. So why pick NASA rather than the Department of Energy, which could deal better with the physical effects, or the National Institutes of Health, which are capable of investigating the physiological responses so prevalent among witnesses?

Dr. Schneider is a long-time professional civil servant. His urbane, soft-spoken response brushes the question aside. In the mind of the public, the UFO problem has to do with space and therefore it is appropriate for NASA to deal with it. Are we talking primarily about public relations, then, rather than science? Before our circumspect "Invisible College" (a network of scientists who are privately investigating the mystery) invests time and effort in presenting our data – probably the most detailed and best-investigated set of UFO cases ever selected – we have to know these answers. Is the government thinking of starting a new Project Blue Book? A new Condon Report? If so, we would certainly not participate.

That would not leave the Science Adviser without assistance, however. A file of papers on the desk contains letters from UFO groups, offers from contactees who want to tell the President about their "Space Brothers," recommendations to set up saucer observatories equipped with radar and lasers. They have spent lonely nights on hilltops waiting for visitors from the sky. And some have returned claiming to have met them. Good luck, NASA.

Eleven thirty. I leave the New Executive Office Building, calling to mind another conversation, a few months earlier, with a member of the French Cabinet. The quiet apartment was the setting for a private discussion, which began with a review of French research on the subject, and drifted toward the possible causes of the

phenomenon. If UFOs did not have an extraterrestrial cause, if they were not space visitors, then what? I suggested that the phenomenon, or at least its social effects, might be closely monitored by a human group – not necessarily a government. No analysis of the problem would be complete if it did not address the possibility that a group of unknown persons either influences the phenomenon itself or is using public reaction for its own purposes. Preposterous? My host did not seem to think so.

Standing by the window my friend looked at the darkening streets, then turned around to say, "That possibility does exist. But we know what human beings would do with such power. I have seen the effects of power, believe me, in my years in government. If your hypothesis turns out to be the answer, I will jump into the Seine without waiting for developments."

Noon. In the bright sun of Washington, the humid hazy air, I remember the chill of that conversation in Paris. Did I sense the same helplessness in the answers I have just heard? No. The Carter administration is acting as if it is concerned only with responding to public interest in the subject. NASA will rapidly sense this attitude and will turn down the assignment. The mood in Washington is far removed from the reality of a phenomenon which may be scaring farmers in Iowa right now, or playing with high-performance aircraft over Japan, Iran, and Spain. Washington is not partial to long-term analyses. Besides, the Potomac is not the Seine. No one ever jumps from the Key Bridge.

The Three Aspects of the UFO Problem

The topic of unidentified flying objects has always posed a thorny problem of public policy, but it has always been approached as a short-term question of public relations. I have followed the application of this policy with interest, both in France and in the United States. When I first became interested in the sightings

during the 1954 wave in Europe, the official position was simply to deny the observations. At the time I was a student, had no access to good information, and could only wonder about government attitudes. I became seriously interested in 1961, when I saw French astronomers erase a magnetic tape on which our satellite-tracking team had recorded eleven data points on an unknown flying object which was not an airplane, a balloon, or a known orbiting craft. "People would laugh at us if we reported this!" was the answer I was given at the time. Better forget the whole thing. Let's not bring ridicule to the observatory. Let's not confess to the public that there is something we don't know.

The main argument against UFOs at the time was that "astronomers don't see anything unexplained." Well, there we were, a team of professional astronomers, seeing things we couldn't explain. Not only were we denying it, we had destroyed the data! I wanted to know how many of our colleagues were doing the same thing, how many sightings were swept aside, how many lay dormant in scientific or military files. I went through the French Air Force data, and later Major Quintanilla authorized me to study the cases gathered by the U.S. Air Force. I wrote a couple of books on the subject to summarize what I had found. There was a real phenomenon there, I concluded. And it might very well originate from outer space. The Washington policy at that time was not to ridicule the witnesses, but simply to claim that 98 per cent of all sightings had been explained by the Air Force.

In 1967, as the University of Colorado began spending the $512,000 given to Professor Condon by the Pentagon to study UFOs, my interest had begun to shift. Why is it, I wondered, that the "occupants" of UFOs behave so much like the denizens of fairy tales and the elves of ancient folklore? Why is the picture we can form of their world so much closer to the medieval concept of *Magonia*, the magical land above the clouds, than to a description of an extraterrestrial planetary environment? And why are UFOs becoming a new religious form? I spent a year researching this

angle, and emerged with a greater appreciation for the psychic aspects of the phenomenon. I could no longer regard the "flying saucers" as simply some sort of spacecraft or machine, no matter how exotic its propulsion.

Back to my computer: by then, I had become a computer scientist and was leading a research group working under contract with the Advanced Research Projects Agency, a project that brought me to Washington several times a year. In my spare time, I pursued my UFO studies, trying to find some pattern in the global distribution of sightings. The most clear result was that the phenomenon behaved like a conditioning process. The logic of conditioning uses absurdity and confusion to achieve its goal while hiding its mechanism. There is a similar structure in the UFO stories.

I am beginning to perceive a coherent picture of the "flying saucer" phenomenon for the first time, now that I am pursuing the idea that UFOs may be a control system, and now that I am aware of their link to human consciousness. I still think there is a genuine technology at work here, causing the effects witnesses are describing. But I am not ready to jump to the conclusion that it is the technology of some kind of "spacemen."

There are three aspects to the UFO problem.

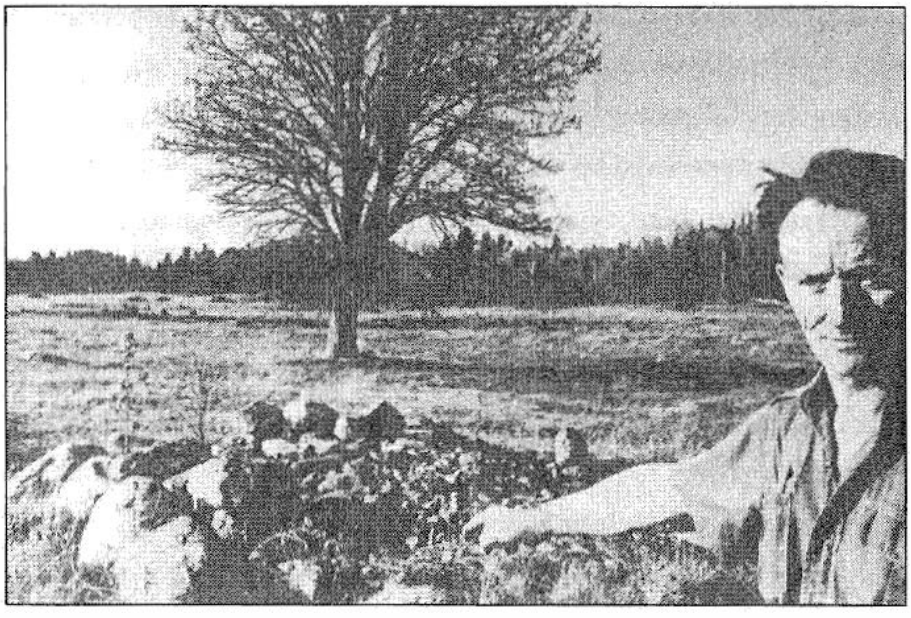
The first aspect is *physical.* The UFO behaves like a region of space, of small dimensions (about 10 meters), within which a very large amount of energy is stored. This energy is manifested by pulsed light phenomena of intense colors, by other forms of electromagnetic radiation, and by microwaves that create distortions of the witnesses' sense of reality.

The second aspect is *psychological.* It is debatable whether anybody has seen the actual technology that supports the phenomenon. What is seen, and reported, is an *image*; that is, the *perception* of a UFO by a human witness. Reports of UFOs show all kinds of psychophysiological effects on the witnesses: perception distortions, unconscious barriers, and mental blocks. Witnesses also show

evidence of suggestion and post-hypnotic effects. Exposure to the phenomenon causes visions, hallucinations, physiological effects, and long-term personality changes.

The third aspect is *social*. Belief in the reality of UFOs is spreading rapidly at all levels of society throughout the world. Books and periodicals on the subject appear at an ever-increasing rate. Documentaries and major films are being made now by young people of the UFO generation (young men and women who were born just after World War II and who grew up with flying-saucer stories) who have moved into influential positions in the media. Expectations about life in the universe have been revolutionized by such belief changes in the public. Political and economic attitudes are changing, too. Many of the themes of yesterday's counter-culture can be traced back to the "messages from space" coming from UFO contactees of the forties and fifties.

The experience of a close encounter with a UFO is a shattering physical and mental ordeal. The trauma has effects that go far



The most obvious aspect of the UFO phenomenon is physical. The cases often present material traces, burns, depressions, and imprints. In this Canadian case, near Chapeau, Quebec, an area 27 feet in diameter was scorched in repeated incidents. (Photo courtesy of United Press International.)

beyond what the witnesses recall consciously. New types of behavior are conditioned, and new types of beliefs are promoted. The social, political, and religious consequences of the experience are enormous if they are considered, not in the days or weeks following the sighting, but over the timespan of a generation. Could it be that such effects are actually intended, through some process of social conditioning? Could it be that both the believers and the skeptics are being manipulated? Is the public being deceived and led to false conclusions by someone who is using the UFO witnesses to propagate revolutionary new ideas?

The purpose of this book is to explore these questions.

In a Paris Restaurant

One day in 1973 two friends met for lunch in a quiet Paris restaurant. One of them was a journalist with a long-standing interest in the UFO problem. The other was an intelligence officer with the French Air Force, who had enthusiastically promised, during a previous conversation, to find out all he could about the true state of affairs on the military side. They sat down at a quiet table in a corner, far from curious ears.

"Did you get any information?" asked the journalist, ready to pull his notepad from his briefcase. "Is the government going to do anything?"

The officer took a long time in replying. "You won't like what I've got to say." He spoke slowly and with a strange note of hesitancy.

"What's the matter? Is our government hiding terrible secrets?"

"I didn't go to our government. They don't know anything. I went to my American contacts." He paused. "Human society is a peculiar thing."

"I know that. You don't need an American to..."

"I mean, it's a balance, a sort of equilibrium that can be easily upset. You see, it rests on a combination of trust and fear. The

military, the government, all of that runs because people know their place in the world isn't threatened by any drastic changes."

"What does this have to do with UFOs?"

"Oh, but it does! Don't you see, if we let people believe that those things are out there, and we have no explanation for them, the whole structure is in trouble. People will transfer their fear and their trust to a different place."

"Sort of like a run on the banks?"

The question went unanswered as a waiter approached to take their order. When his friend had made his choice between the *Sole Meunière* and the *Entrecôte*, the journalist continued: "So the military doesn't want to take any chances, eh?"

"Not until they know what's going on. This thing is too big."

"Would you say they are covering up, then?"

"That's not the right way to put it," the officer said, when the waiter had left their table. "There isn't a particular group deciding and enforcing a cover-up. Everybody simply avoids looking at the problem. Why upset the whole machine?"

The journalist settled back in his chair, lacking the satisfaction of the simple conspiracy that he had frankly expected. What he had received was a problem of much more vast and subtle proportions.

The World of the Contactees

What this French officer didn't realize was that the impact could not be avoided indefinitely. UFOs continue to be seen in such large numbers that the public is forcing scientists and the military to examine the issue. But other, more subtle things are happening, too. They have to do with those who claim to have received direct knowledge from UFOs: the Contactees.

Whenever a civilization approaches a dramatic turning point, some symbol or concept arises to crystallize that change. The shining eagle of the Roman legions, the Templars' cross on the sails

The physical traces left by UFOs have been of frequent concern to the U.S. military. Here investigators from Kirtland Air Force Base in New Mexico are measuring the radioactivity at a landing site where a bush has been burned near Socorro in April 1964. The man standing at the left is the main witness, patrolman Lonnie Zamora. (Photo courtesy of United Press International.)

of the Conquistadores, have been such symbols, spelling the end of one world and the dawn of another. For the world of the coming decades, the key symbol may well be a shining disk from heaven. Many people around us today are preparing to greet it with delight, even if that means falling under the control of forces they do not understand. These people are the UFO contactees and the believers in celestial visitation, the followers of the saucer prophets. They can pave the way for dramatic changes.

It is a common mistake to assume that contactees are always irresponsible crackpots or elderly mystics. A case in point is a young man named Gregory, whom I used to know as a systems programmer with one of our leading "think tanks." He quit his job to form a psychic center. He is now publishing a newsletter devoted to his experiences with higher entities; he believes that, in so doing, he follows the telepathic instructions of a superior force. Some feel that he has found a new moral framework based on revelation. Others argue that he is the victim of a delusion that could spread

like an epidemic. In either case, the implications are serious. It is not because of their numbers or because of their leaders' thirst for power that the followers of such sects will be especially influential. *Our institutions are vulnerable* to the spreading belief in the irrational. People like Gregory do offer us a new dream, but it is so far from reality that it could easily turn into a complete fantasy. Here is a sample of his writing, of his pseudo-historical "revelations" received from wise beings who fly through outer space:

> On the eastern shore of the Peaceful Sea, God brought forth the American Republic... For the purpose of assembling the high consciousness required to conceive and establish this new Union, God sent His son Melchizedek, one time Lord of Salem, unto Christopher Columbus...

Other contactee groups have overt political purposes. The leader of one such group told me:

> The Earth is the property of one group of saucers that controls this end of the universe, and they call themselves the Brothers, and they are the ones who brought the Christ on Earth 2000 years ago... If we get a little out of control, and maybe Russia would start to throw some missiles at us, from Cuba...well, they might step in, if it got too bad, and help us out. They told us they would.

This group of contactees is nationally organized as a political party.

Before we reject these views as examples of harmless lunacy, we should observe that people once had the same view of the Church of Scientology. Indeed, the inventor of Dianetics is said to have practiced ritual magic with a rocket expert named Jack Parsons, who met in the Mojave Desert in 1945 a "Spiritual Being" whom he regarded as a Venusian. People also used to reject completely the beliefs of the Mormon Church, whose founder would today be

regarded as a contactee. But how many religious movements started in the same way?

For every individual who is openly identified as a contactee, how many more have received what they regard as a "secret illumination"? It is apparent that the transformation they undergo can strike at any place and at any age. Is it purely random, then, or do the UFOs select their "victims"? Does it spread like an epidemic, or does it develop like a psychosis? Although one group of contactees was studied in detail by sociologist Leon Festinger (in his book *When Prophecy Fails*), we do not really know the answers to these questions, because too few of the contactees have been carefully investigated. What we do know is that their transformation releases ideas that challenge established structures.

The followers of modern UFO cults are often persons who, like Gregory, have become disenchanted with science and technology. Scientific reluctance to consider valid claims of paranormal phenomena is slowly driving many people to accept *any* claim of superior or mystical contact. The voice of science has lied too often. A large fraction of the public has tuned it out completely.

The social sciences have not yet achieved an understanding of the process by which new religious experiences arise and new sects become influential churches; also, revolutionary cultural changes often appear at first (as the UFO sects do today) to be irrational, absurd, and contemptible. There is an historical parallel for this disenchantment with rationalism. To the educated disciples of Aristotle and Plato, many religious writings (such as the *Apocalypse of St. John*) must have looked like laughable tissues of delusions unworthy of scholarly examination. Aimé Michel, the noted French author, has pointed out that none of these brilliant minds speculated for a second that such "lunacy," spreading among their ignorant slaves, might eventually spell the end of the Classical World. In the nineteenth century, the religious establishment laughed when a young man named Joseph Smith followed the orders given to him by an angel of light named Moroni and founded the Mormon

Church. Today we find it easy to laugh at the UFO contactees like Gregory because they are still isolated. We dismiss the phenomenon that fuels their beliefs as a mental aberration derived from a physical mirage. Scientists joke about the strange lights reported by housewives, and refuse to study the genuinely unexplained phenomena that are contained, for example, in the files of the U.S. Air Force. As for the claims of the contactees who believe they have been aboard the "vehicles," the scientists simply *know* this cannot be true! By blatantly dismissing these claims, they are ignoring some of the hard lessons of man's spiritual history. For, in the words of sociologists Glock and Stark, "all religious experiences, from the dimmest to the most frenzied, constitute occasions defined by those experiencing them as an encounter between themselves and some supernatural consciousness."[1]

Faced with the new wave of experiences of UFO contact, our religions do seem obsolete. Our idea of the church as a social entity working within rational structures is obviously challenged by the claim of a direct communication with visible beings who are endowed with supernatural powers. Some modern preachers have already recognized this challenge. Evangelist Billy Graham, for example, has suggested that UFOs may, in fact, be "heavenly angels"; their occupants, he says, are "astonishingly angel-like in some of their reported appearances."[2] Fundamentalist Presbyterian radio preacher Dr. Carl McIntire has even organized a "UFO Bureau" in Collingswood, New Jersey, to investigate the connection between UFOs and angels.

But why restrict our interest to the traditional view of angels? An equally impressive parallel could be made between UFO occupants and the popular conception of demons, and indeed sociologists have pointed out that "the same elements are involved in diabolic contacts as in the divine encounters of increasing intimacy with what is defined as a supernatural consciousness."[3] There are even some religious thinkers who see the sinister hand of Satan in the more bizarre UFO cases.

The UFO Counter-Culture

Who is likely to be the underdog in the conflict between the old myths of rationalism and the new myths of revelation from space? I am afraid human reason has much to lose. The history of man is not one of smooth, continuous development. Rationalism, on which modern scientific thought is based, had to fight long and hard to establish itself. Once in power, however, it has fallen into complacency, has become unwilling to recognize the occurrence of the irrational. I think Aimé Michel is correct when he draws our attention to early confrontations of this kind. Western culture went through such a confrontation when the fanatics of the early Church destroyed the Greek scientific establishment:

> The conversion which humanity underwent in antiquity was prepared by the collapse of the ancient religion, began in the middle of the Hellenistic period, and went on with ever greater strength under the Empire, until it was perfected in the victory of Christianity and the passing of the ancient culture into the Middle Ages,

writes M. P. Nilsson in his book *Greek Piety*.[4] What he describes is the catastrophe that befell the ancient world, with its advanced knowledge of astronomy, of geometry, of mechanics, and of philosophy. During this grave crisis, the Greek rationalists proved to be incapable of recognizing the cultural changes around them and fell into a thousand-year darkness. What form did the conflict take?

> It was a conversion from rationalism to mysticism: from the clear, logical lines of Greek thought to faith in the wonderful, supernatural, and supersensuous; from love of the beauty of the world and the body to flight from the world and condemnation of all that was corporeal.[5]

The real counter-culture of today is not one of new lifestyles and radical attitudes. The counter-culture of UFO contact is more durable, more subtle, because it is not tied to a particular social group or age bracket.

If the Science Adviser to the President ever decides to ponder seriously the policy questions posed by the UFO phenomenon, he might begin with the observation that the modern world faces spiritual bankruptcy because of its failure to deal with the irrational. What the barbarians did to the works of Plato and Aristotle, some new cults may very well do to modern science and philosophy. Aimé Michel once wrote to me in a depressed mood:

> All of this has happened before, complete with occupation of scientific citadels by "contactees" and with gradual replacement of experimental doubt by faith and superstition. What strikes me most is the contempt in which the intellectuals of the time held their enemies. They found themselves killed or at least thrown out into the street before they could realize what was going on. The whole idea [of blind faith] had seemed so ridiculous to them that they had not even bothered to seek information about it.

A young man who has spent months on the trail of contactee cult leaders "Bo and Peep" recently sent me a pathetic tape. His appeal was direct and profound:

> I am confused now. I go through periods of emotional agitation. I represent a person who is going through what normal people call a depression, or a difficult period. But I have gone through these difficult periods enough times so that now it's quite creative.
>
> I know I'm confused. I'm really asking you for help. After two weeks with these girls on this Bo and Peep thing, I got

> to a place where I knew that with my conscious mind I couldn't figure it out. I got as subtle as I believe my mind is capable of getting. I had to let go, give up believing that I could know. So I was driven to other faculties. Faith is one of them. I do have faith in the process, in the Gods, beings more evolved than us, in flying saucers or not. And we pray to them in our language, we pray for specific things.

The cult this young man has joined will be described in more detail in Chapter 4. I hope that he will find in this book some answers to his tragic puzzlement. His adventure makes obvious the depth of the emotions that the UFO counter-culture can generate and channel. This "counter-culture" of modern contactees comes at a time when science has already shut itself off from the common man. At the same time, science has the power to determine the future of humanity. It can destroy our planet. For all practical purposes, there is no longer any meaningful communication between the man in the street and the frontiers of research where such power is generated and controlled. "Expert opinion" on any subject of policy – from energy supply to cloning, from the ban of the SST to the censorship of TV violence – has become a game in which the answers are constantly revised, not to reflect new knowledge, but to follow the trends of academic fashion. The language of each discipline has become an esoteric jargon that cannot be penetrated even by someone with an advanced education in another field. Scientists are often socially and geographically isolated.

This isolation of knowledge is matched by the failure of other social structures. Here, too, the parallel with ancient Greece is interesting. In *Five Stages of Greek Religion*, Gilbert Murray mentions that in Greece there was gradual awareness of two failures:

> ...*the failure of human government*, even when backed by the power of Rome or the wealth of Egypt, to achieve a good life for man; and *the failure of the great propaganda*

> of Hellenism, in which the long-drawn effort of Greece to educate a corrupt and barbaric world seemed only to lead to the corruption and barbarization of the very ideals which it sought to spread.

Under these conditions – so similar to those of the Western world today, in which human government is regarded with suspicion and in which education of the "emerging nations" by the affluent ones is nonexistent – what did the Greeks do?

> This sense of failure, this progressive loss of hope in the world, in sober calculation, and in organized human effort, threw the Greek back upon his own soul, upon the pursuit of personal holiness, upon emotions, mysteries, and revelations, upon the comparative neglect of this transitory and imperfect world for the sake of some dream world far off.

A dream world far off: that is exactly what the UFO contactees are offering us when they invite us to step into a pleasant mirage, to "reprogram our consciousness."

In the eighteenth and nineteenth centuries, a group leader attempting to start a new cult based on revelation was likely to be opposed by the combined powers of church and state. Modern contact cults find fewer obstacles. The intolerance that destroyed early heresies has gone out of fashion in our society. A more humane attitude prevails toward groups with extreme beliefs. The media seek colorful theories to feed the public's expectations of miraculous "breakthroughs."

While doing research into the theories of occult groups in California (some of which I joined as a "participant-observer" to learn their views about UFOs), I did not find a single group that had a consistent belief system, but neither did I find one that did *not* claim to have had some form of "contact" with an alien form of intelligence. I am not at the moment a member of *any* such

group or sect, but I understand one thing: the idea of contact with so-called "higher" forms of consciousness has social and political implications that go far beyond its appearance of being a simple scientific speculation.

The public is already cynical about the roles and values of government, science, and the military establishment. The mere statement that unknown objects are penetrating our atmosphere and maneuvering at will would further erode the people's confidence in all political structures. It would generate fear in many sectors. Consequently, governments in every country are trying to avoid such potential effects by censoring information about unexplained phenomena, as the discussion in the Paris restaurant quoted earlier indicates. But I doubt that censorship can long be effective in the face of continued sightings by the public.

I think that UFOs represent an objective reality that we can study only by revolutionizing existing disciplines. Confronting the irrational means promoting pioneer research in physics and biology. We also need to begin a kind of research that will take UFO data as empirical observations and try to use them to initiate an interaction with the phenomenon itself. And *we should do this now, before the new myth is created, before the myth of extraterrestrial revelation replaces belief in the rational acquisition of knowledge.*

Sooner or later, the emotions stored in the UFO phenomenon will be released. What kind of social reaction will appear then? There may be new churches, new political movements. Each sector of society will react in its own way. The temptation will be great for our technocrats to respond by building giant facilities to eavesdrop on the universe, like the multi-billion-dollar projects already proposed by some radio astronomers. Although these projects would do nothing to explain the observations of unusual objects on Earth, they might deflect some of the public pressure the observations are creating. Such projects might be an astute political move to prepare the public for other things to come, a wise form of life insurance for rationalists attempting to preserve their own power. But they could never solve the spiritual

problem raised by the idea of contact. The real consequences will be much more complex, and will go much deeper.

I propose: that the UFO we see is, among other things, a device which creates a distortion of the witness's reality; that it does so for a purpose, which is to project images or fabricated scenes designed to change our belief systems; and that the technology we observe is only the incidental support for a worldwide enterprise of "subliminal seduction."

Have we allowed our need for rationalism to become so much like a dogma that it cannot afford the open discussion of such possibilities? Evidently. The idea of contact with "alien" intelligences has acquired an explosive quality that goes far beyond the ludicrous appearance of a few fanatical statements by isolated believers. But it must be faced – precisely because it is so potentially dangerous.

Why UFOs Are Important

UFOs are extremely important to contemporary civilization because irrational forces are an integral part of the nature of man. These forces can be recognized; once they are recognized they can be nurtured and used. The subtle power of groups like the contactees lies in the unwillingness of existing structures to recognize the reality of new phenomena and the need for change. This failure makes it necessary for each individual to deal with the challenge on his own spiritual level.

I believe there is a machinery of mass manipulation behind the UFO phenomenon. It aims at social and political goals by diverting attention from some human problems and by providing a potential release for tensions caused by others. The contactees are a part of that machinery. *They are helping to create a new form of belief*: an expectation of actual contact among large parts of the public. In turn this expectation makes millions of people hope for the imminent realization of that age-old dream: salvation from above, surrender to the greater power of some wise navigators of the cosmos.

With the release of popular UFO movies, many people who previously were skeptics have begun to jump on this bandwagon from outer space. I wish them *bon voyage.* However, if you take the trouble to join me in the analysis of the modern UFO myth, you will see human beings under the control of a strange force that is bending them in absurd ways, forcing them to play a role in a bizarre game of deception. This role may be very important if changing social conditions make it desirable to focus the attention of the public on the distant stars while obsolete human institutions are wiped out and rebuilt in new ways. Are the manipulators, in the final analysis, nothing more than a group of humans who have mastered a very advanced form of power?

Let me summarize my conclusions thus far. UFOs are real. They are physical devices used to affect human consciousness. They may not be from outer space. Their purpose may be to achieve social changes on this planet, through a belief system that uses systematic manipulation of witnesses and contactees; covert use of various sects and cults; control of the channels through which the alleged "space messages" can make an impact on the public.

Part One of this book will assemble the arguments *against* the idea that UFOs come from outer space. It will describe what the contactees are actually experiencing,: confusion, helplessness, and often despair. Part Two will expand the discussion to a subject that is shunned by all UFO researchers – politics. For if UFOs make an impact on our social reality, they are bound to change our political realities as well. This discussion will lead to a new "model" of what is happening, a model in which UFOs appear against the background of a worldwide manipulation operation. Part Three will show the brutal consequences of this model: it may add apprehension to disappointment as we suggest that the mutilations of animals that are taking place throughout the Western states are part of the same manipulation.

A friend who read this book in manuscript advised me not to publish it: "That's not what America wants to hear," he said.

"America wants a big UFO that flies down from heaven, as in *Close Encounters of the Third Kind*, filled with new hopes for mankind; America wants a shiny spacecraft to replace the deflated balloon of its religious values. If UFOs are connected with unexplained mutilation of cattle and with behavior modification on a grand scale, America doesn't want to know about it."

Even the sensational *National Enquirer* is of the same opinion. The panel of investigators which the magazine maintains to review UFO cases – a committee on which leading civilian research groups are represented – has decided that the link between UFOs and the mutilators was an idea whose time had not yet come. All the UFO groups have avoided the issue.

I am of a different opinion. The public is equally impatient with the believers' rhetoric and with the official denials. It has now heard both sides and suspects that both sides are lying. It is time, perhaps, to take a long look at the facts.

Part I

The Contacts

There is in many of us, obviously, a deep-seated desire to assent to extraterrestrial forces – to be embraced by them, overwhelmed by them, and if possible deprived by them of our own weary responsibility for ourselves.

"Hiccups from Outer Space":
Russell Davies, reviewing *Close Encounters of the Third Kind*,
in *The Observer*, March 19, 1978

ONE

The Case Against the Spacecraft

People wonder if they looked like an outer-space deal. I told them I didn't know what "an outer-space deal" looked like, but I do know this was made in America, I am sure. It had a plain old G.I. in it, I know that much. I would know the man if I saw him in Chicago tomorrow. What gets me is that if they are supposed to be such secrets, why do they put themselves in a compromising situation? Being near a highway – he did not have to be there; there wasn't any point in being there.

An aircraft instructor, 1966
(author's follow-up to an Air Force investigation)

A FISHERMAN FROM Mississippi, who has been subjected to lie-detector tests six times, faces the nation on prime-time TV. Seated between Dr. Carl Sagan and an astronaut, he describes the two robots who came down to take him into the UFO. There was a big machine with an eye, and it examined him. Ufological experts across America pull out their yellow pads and consult their data bases. The fisherman has been hypnotized by an engineer who learned the technique in his spare time and who assures us that the experience was real. A UFO "expert," having interviewed the witness in a room full of screaming reporters, has seen the truthfulness of his reactions by the light of their flashbulbs. This is what America is being told – and it happens to be what America wants to hear.

This man, we are asked to believe, is adding to the knowledge we have of other worlds. The ufologists are cross-indexing his every

sentence, adding final touches to the consistent picture they are painting of extraterrestrial life. In their view there is no room for doubt: this fisherman seated beside Dr. Sagan, now making small talk with the astronaut (who, by the way, may have seen a UFO in space), has obviously observed the landing of a spacecraft, and has been abducted by its robot occupants.

The time has come to challenge this statement. I do not need a lie-detector test to know the witness is describing what he saw. But I don't buy the story that he saw a spacecraft from another planet.

The Spacecraft Theory

The study of UFOs is very much like American politics in one respect: there are only two parties you can join. In politics, you can be only a Democrat or a Republican. In ufology, either you don't believe in UFOs at all, or you believe they are spacecraft from another planet. But are these necessarily the only two possibilities? If UFOs are real, is it obvious they are spacecraft?

For many years the best cases of unexplained sightings were of disks that appeared to be metallic, of large size, and capable of fantastic acceleration. They frequently disappeared by going straight up out of the witness' view, suggesting that they were going "home" to another planet. Their occupants were wearing diving suits and walked awkwardly. The French press of 1954, for instance, was full of reports about "the robots" and "the Martians." The consensus among UFO researchers in the '60s was that we were probably dealing with space visitors. The idea, at the time, was revolutionary. Scientists like Carl Sagan pointed out that space visitations, if they occurred at all, would be very rare. Other scientists, like Donald Menzel, rejected the whole idea, because even the nearest stars are too far away for interstellar travel to be feasible, even at high speeds. All such arguments are valid only if one assumes that "their" science has not superseded in any fundamental way the

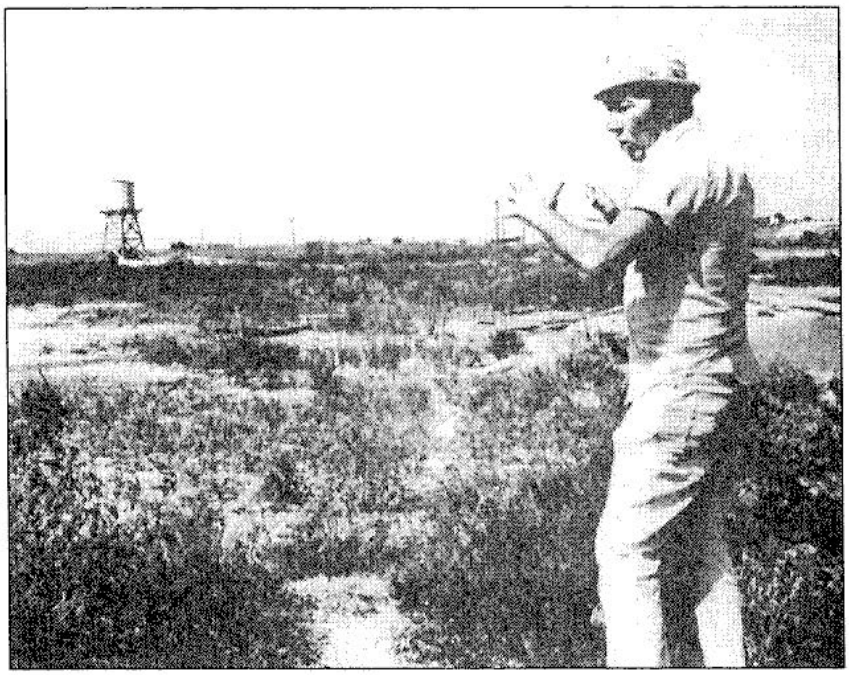


Figure 1.1 Pascagoula, Mississippi: Shipyard worker Charlie Hickson describes the October night in 1973 when, he says, an unidentified flying object landed in the old Schaupeter shipyard. Hickson claims three "things" picked him and young Calvin Parker up, and carried them aboard the craft, where they were closely examined. (Photo courtesy of United Press International.)

limitations of our own science, that "they" have found no means of propagating information faster than the speed of light, and are using the same concept of space-time as we are. In fact, we can make no such assumption about a space civilization. It could have had many centuries of development beyond our own science.

The real question is, does the "spacecraft" hypothesis explain to our satisfaction the *facts* of the UFO phenomenon as we know them today? The answer is a definite and resounding NO. The contactees and their friends will challenge this answer in many ways: "What about the messages we are receiving through 'channels' and through automatic writing, assuring us that the vehicles come from other worlds? What about our own observations in deserts and remote areas?"

And what about the evidence of the "star map" seen by contactee Betty Hill aboard the UFO which abducted her? And, finally, what

about the hundreds of reports of landings that have been made around the entire world? We need to examine closely the so-called "evidence," to decide whether or not it contributes anything to the "spacecraft theory."

There Are Too Many Landings

The first argument against the idea of flying saucers as spacecraft lies, oddly enough, in the large number of verified, unexplained sightings. In my own files I currently have approximately 2,000 cases of close encounters from every country on Earth, many of them involving occupants of various sizes and shapes. It may seem that 2,000 cases in some 20 years is not a very large number, but we are talking only about the cases that were actually *reported*. It is possible to calculate how many landings this represents if, as the contactees claim, UFOs are spacecraft whose occupants happened to be surprised by witnesses who wandered onto the scene as the craft was being repaired or as the crew was conducting some exploration of our planet. To make this estimation we must take into account three factors: the *time* of the sighting, the probability that it will be *reported*, and the *place* of the event.

Most landings are reported to take place after 6:00 p.m. The frequency distributions that my computer studies have disclosed for every continent show this activity peaking at about 10:30 p.m., decreasing sharply after that time, and increasing again just before dawn. There are few reports after 6:00 a.m. What could this mean? That the activity of the objects is nocturnal by nature and by choice. Then why do the reports decrease in frequency around midnight? Simply because people go to bed: after 10:30 p.m. the number of potential witnesses is severely reduced. Then let us ask the question: how many reports would we have if people did not go to bed but stayed outside to watch these so-called "spacecraft?" The answer is, about 30,000. We would have to multiply the number of cases by a factor of 15.

Now, this last figure does not begin to approximate the actual number of *events*, because we know from many independent studies that only one case in ten ever gets reported. Then we should have not 30,000, but 300,000 cases in our files! But this still isn't the whole story: most landings occur in unpopulated areas, away from dwellings.[1] If the Earth's population were distributed evenly instead of being concentrated in city areas, how many reports would we have? Again, taking a conservative multiplying factor of ten leads us to the staggering conclusion that the UFOs, if they are spacecraft engaged in a general survey of our planet, must have landed here no fewer than *three million times* in two decades!

This is one of the little-recognized facts of the UFO problem that any theory has yet to explain. The theory of random visitation does *not* explain it. Either the UFOs select their witnesses, or they are something entirely different from space vehicles. In either case, their appearances are *staged*!

The Strange Physics of the UFOs

The following unexplained sightings have been extracted from dozens of similar cases in my files.

March 1954, Santa Maria, Brazil. A man observed two occupants of a football-shaped craft who spoke in a strange language. The craft vanished silently and instantly.

June 1962, Verona, Italy. Following a UFO observation, a woman was awakened by a feeling of intense cold and saw a being with a bald head near the house. She called other witnesses, and all saw the apparition shrink and vanish on the spot "like a TV image when the set is turned off."

October 1963, Whidbey Island, Washington State. A middle-aged woman saw a strange craft with three figures inside. It tilted, partially sank into the ground, grew in size, and departed with a flash.

November 1968, France. A prominent doctor saw two large disk-shaped objects merge into one, and the single object send a beam of light in his direction. It vanished with a sort of explosion, leaving a cloud that dissipated slowly.

Consider what these sightings have in common. In each case the so-called "spacecraft" did not disappear by moving away, even at high speed. It simply vanished on the spot, or it slowly faded away like the Cheshire cat, sometimes leaving behind a whitish cloud, sometimes also producing the sound of an explosion. In other cases, UFOs have been reported to enter the ground.

I hardly need to point out that this behavior is contrary to what physical objects do, and quite impossible to duplicate with our current spacecraft technology. It is the behavior of an image, or a holographic projection. Yet at other times the objects have left material traces. There may be a machine involved, but a machine that remains out of view of the witnesses, who see only what it is projecting. When we go to the movies, we look at the objects and the people on the screen; we do not stare at the projector. Sounds and voices, too, come to us from the screen, not from the direction of the tape machine. Besides, a single physical machine (a camera) can trigger millions of similar experiences in the people who watch the resulting film projection. UFO events could be staged the same way, to *suggest* to us an impending intervention from outer space.

Most witnesses are not primarily reporting an object or a craft; they are reporting *a light,* a massive, multicolored, intense, pulsating light, a playful, fascinating, impressive, hypnotic light, which is accompanied by strange sounds.

How much do we know from the available scientific literature about the effects of strong, pulsed, colored lights and other electromagnetic radiations? Pitifully little. Until this area is fully explored, we will have to think about the "physics" of UFOs mainly in terms of the witness's perceptions, not in terms of spacecraft propulsion.

The UFO Creatures

Contactees tell us they have met the denizens of other planets. In some cases the beings turned out to be robots or dwarfs in diving suits, but in most incidents they were humanoid, and they could breathe our air. They walked normally on our planet. In a variety of sightings they were accompanied by human beings. Occasionally, the occupants were completely human and spoke human languages.

However, visitors from outer space would not necessarily be human in shape. They would certainly not breathe our air (for fear of viruses). They might have serious problems with the Earth's gravity.

You can push these objections aside, and assume that the visitors are advanced enough in genetic manipulation to have "grown" humanoid pilots for their spacecraft. Perhaps they have even kidnapped humans to breed space children destined to become saucer-crew members. But even these outlandish assumptions fail to explain the facts.

Temple, Oklahoma, March 23, 1966. An instructor in aircraft electronics at Sheppard Air Force Base is driving to work at 5:00 a.m. on Route 65 and approaches the intersection with Highway 70.

> "One mile before the intersection I saw a very bright light a mile or so to my right, and I supposed it was a truck having trouble on the highway. I went on to turn west on Highway 70. I went a quarter of a mile or so, and changed my mind and thought that it was a house that was being moved down the highway in the early morning hours."
>
> "Did you seem to be getting closer to it all the time?"
>
> "Yes, sir. It was parked on the highway and I got within a hundred yards of it and stopped, got out of the car, and

> started trotting towards the object, leaving the car lights on and my engine running. I got about fifteen steps or so, and I happened to think I had a Kodak on the front seat, and I would like to get a picture. I hesitated just a second, and while I did, why, this man that was dressed in military fatigues, which I thought was a master sergeant...this insignia was on his right arm, and he had a kind of cap with a bill turned up, weighed approximately 180 pounds and about 5'9"..."
>
> "He looked perfectly ordinary?"
>
> "Oh, yes, he was just a plain old G.I. mechanic...or a crew chief or whatever he might happen to be on that crew. He had a flashlight in his hand, and he was almost kneeling on his right knee, with his left hand touching the bottom of the fuselage."[2]

The object looked like an aluminum airliner with no wings or tail, and with no seams along the fuselage. It lifted up vertically for about fifty feet, and headed southeast almost straight backward, off by about ten degrees, at a speed estimated to be about 720 mph, judging by the barns it illuminated along its path across the valley. It was the size of a cargo plane, but had no visible means of propulsion. The witness was grilled by a roomful of officers at the Air Force base. A truck driver down the road had observed the same object.

Whoever he was, the man in the baseball cap was no interplanetary explorer. Whatever they are, the occupants are not genuine extraterrestrials. This leaves us with few alternatives. Either they are images created within the brains of the witnesses, possibly by remote stimulation of the visual cortex (this would explain why contactees Betty and Barney Hill disagreed on several details of the occupants' appearance), or they are characters in a staged occurrence, actors in

a deception operation carefully borrowing its concepts from basic human archetypes in order to force a global behavioral change.

Contactee Experiences Can Be Induced

One day in 1976 I went on a desert expedition in an attempt to verify statements received by automatic writing, a form of trance in which the subject is not aware of what his hand is writing, and is apparently under the control of an outside entity. Although our search that day was negative, it is worth telling because it shows an element of the manipulation that is rarely discussed by the participants: it shows how easy it is to induce "contactee" experiences.

Deserts have always exerted a peculiar fascination on the human mind. As we were driving along the Garlock fault in the four-wheel-drive Toyota, we passed small ranches, ruins, forgotten mines, twisted tracks that indicated the power of this dream: hundreds, thousands of men and women had brought to this desert the strength of their despair, and in the terrible heat they had built, dug, planted, and carved an environment for other humans. Miraculously, some of their endeavors had even survived: down in the valley we saw vast fields of alfalfa being irrigated by strong water sprayers.

> Go and find crystal, but no machines, just pure crystal. Take crystal to valley, point toward the sun, hold your mind still and wait. No matter how many of you. The force is strong...don't lose control. Only with thought can you return. You will see the old way.

We had decided to follow these instructions to the letter and see what would happen. The man who had "channeled" them was with us. He had already made several trips into the desert without finding anything. He sent me a copy of the message transcript,

and I had brought four good samples of quartz to our meeting place in Burbank.

> Retrieve pure crystal and use this as instructed. Not a game but serious method for moving time block aside. This is absolutely necessary if we are to communicate.

The messages were supposed to come from conscious beings who traveled through time. There were certain places on Earth, they claimed, which could serve as doors to other physical planes. They used these places in their own travels. The purpose of the crystal was to see through the time block: "We can maneuver through the block to the various nodes."

As the Toyota left the paved road and headed up the canyon past the old mines, I was reading the transcript again:

> You must strive to prepare a small group of people who can work in the realm of the incomprehensible,

said the instructions, and our guide had done just that. At a turn in the road we stopped, raising a cloud of dust from the scorched ground. As it settled we met six men who had driven earlier from Los Angeles with sound equipment and cameras. The days of UFO investigation on a bicycle were gone, I noticed. The team assembled here had three powerful trucks equipped with four-wheel drive. With our electronic equipment and communication gear, we looked more like an Army strike team than like a group of researchers trying to verify some elusive psychic data. At last we neared the place indicated by the transcript. We were within two miles of the point it called "the node."

We found nothing that day, although we climbed over hills and rocks, peered into old mine shafts, and observed many tracks in the desert. Everything was alive here. There was no peace. Some of the mines we came upon were obviously still in use.

Boundaries were marked with white paint. Twice we saw a car driving in the distance.

I took pictures with and without the crystal at several places that resembled the description of the "node" given in the transcript. I got only pictures of the blurred landscape with its twisted bushes and rock piles, but I came close to experiencing the feeling of anticipation and excitement that gets hundreds of people to drive out into the hills and the desert in search of alien truths.

Our expedition was not without its minor mystery. Driving higher into the hills overlooking Garlock, we found a mine entrance sheltered from the great desert wind. There we discussed the possible meaning of all this, and the remote chance that the message might come from some real alien source. The most likely explanation, of course, was that it simply came from our guide's unconscious; most automatic writing can be shown to have a purely psychological explanation. At that moment there was the sharp sound of a minor explosion behind me, like the popping of a flash bulb being crushed. There were only two of us in the entrance to the mine at that moment, and nothing was found that could explain the noise. As a mystery it did represent quite an anticlimax after hours of climbing and driving and picking up rocks and scrutinizing the sky and the barren hillsides. But I could understand how the will to believe could turn the smallest incident into a sign leading to other signs and feeding the imagination until it constructed vast space-operas.

I had a more mundane reason for going into the desert beyond Mojave with my camera: someone had sent me a manuscript claiming that he often caught UFOs on infrared film in the desert skies. The photographs I took to try to duplicate this effect did show some dark spots, but they were quickly explained as being a result of the developing process. Perhaps there are flying saucers that hover beyond the hills where old mines are. Perhaps they are only visible in the infrared range. Perhaps there are time-folds and

secret doors on the Earth that allow strange beings to cross over the dimensions, but I did not find any.

What I did find was the power of human imagination. In such isolated, unfamiliar places, it doesn't take much to create mystery, and the slightest influence will amplify it. Bringing scientific equipment (such as cameras, tape recorders, binoculars, and radios) will only create opportunity for peculiar effects. And the more people in the group, the easier it will be to give the strength of reality to a faint impression of mystery and danger. We drove back to Los Angeles in a sober frame of mind. If UFO phenomena continue to be observed in that area, there will be no lack of believers. Here again there is an opportunity for a new mythology to arise.

I find another example of it in the remarkable story of Betty Hill, who thinks she has located the origin of flying saucers, and has convinced several scientists that they came from outer space.

A Star Map to Nowhere

Many UFO investigators have become very excited in recent years because a witness of obvious sincerity, Mrs. Betty Hill, had described what was believed to be the star map used by our mysterious visitors. These investigators are convinced that the map she saw inside the "flying saucer" had guided the pilots to our solar system. This "proves," they argue, that we are in fact being visited by a race of space explorers.

I claim that it proves nothing of the kind. Betty's drawing is a map to nowhere. If there is some intelligence involved, Betty's map is another deliberate attempt to lead us astray.

It is on September 19, 1961, in the White Mountains area of New Hampshire, that Betty and Barney Hill meet their flying saucer. At first it looks like a star. They keep driving on the lonely road, observing the object. It comes closer and looks like a disk.

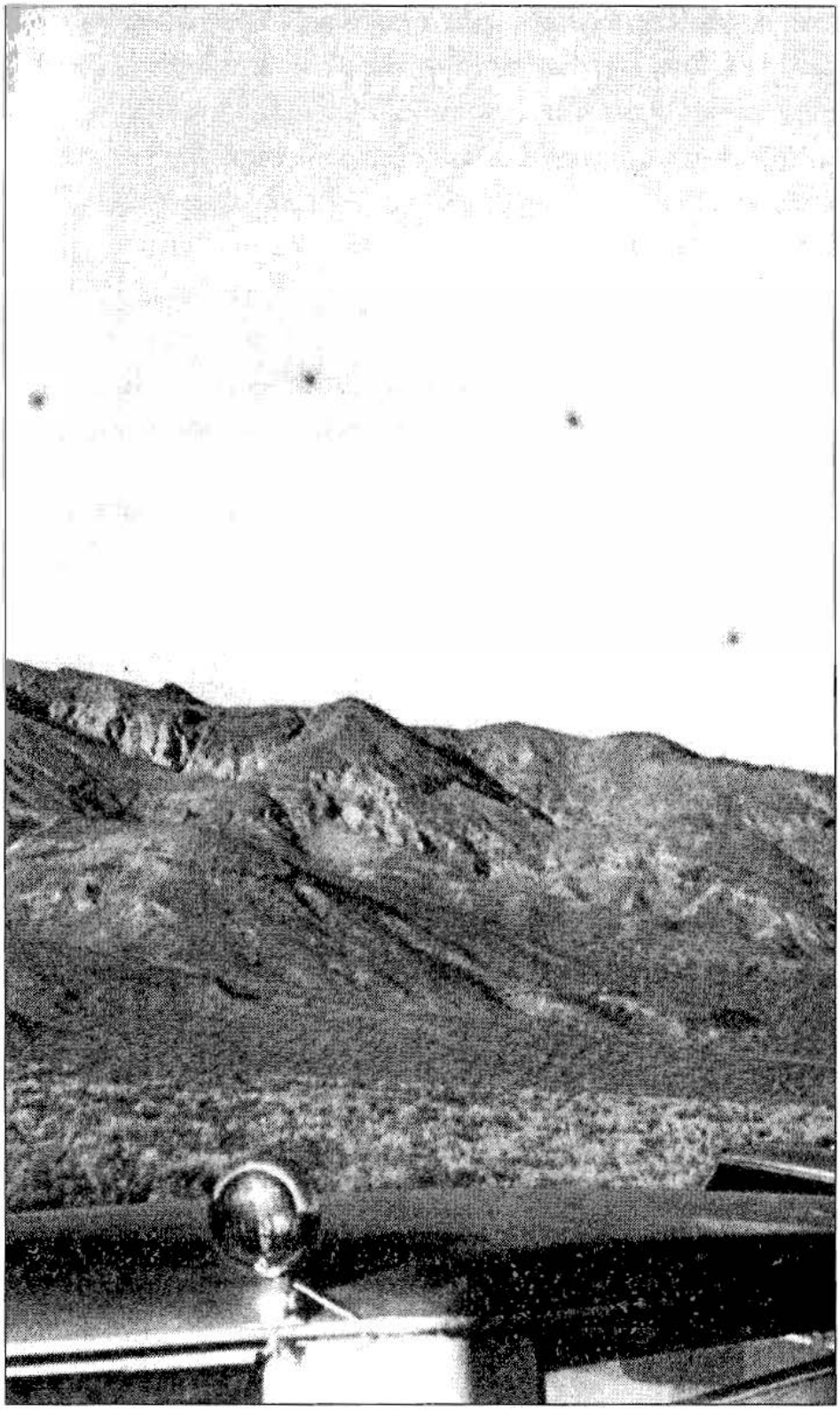


Figure 1.2. During a field trip in the Mojave Desert, the author photographed this apparent "UFO formation" using infrared film. The "UFOs" are simply artifacts of the film-development process.

Barney stops the car, gets his binoculars. The object has a large curved window, and behind that window, humanoids are looking at him. Barney rushes back to the car, frightened, and drives away. A few miles down the road the middle-aged couple loses all awareness of their actions. They next remember driving past Ashland...sixty miles to the south!

The story of their nightmares and the hypnosis they underwent has been told many times. A psychiatrist took Betty and Barney back to the instant of the incident by using regressive hypnosis, and they both described a scene they could not remember consciously: the car was stopped; eerie dwarf-like men in black uniforms took control of them; and they were taken inside the flying saucer for a medical examination.

Barney Hill is dead now. He suffered a cerebral hemorrhage at 46. Betty has become a UFO celebrity and a rallying point for the believers in extraterrestrial visitation. She is often heard on talk shows and seen on television. She has done more than any other UFO witness in the last ten years to spread among the American public a belief in space visitors. Several ufologists have now claimed that the home base of these visitors has been identified: they come from a planet circling a star in the southern constellation *Reticulus*!

This is by no means the first time that the supposed origin of "flying saucers" has been revealed, either by the ufonauts themselves or by deduction from the words of the witnesses. In each case the witness seems genuinely sincere and believes in the "revelations." But in each case these "revelations" contradict what all the other contactees are saying!

The history of such identification goes back to the days of the 1897 airship, whose occupants invited witnesses to come with them to "a place where it doesn't rain." On one occasion, asked where they were from, the strange pilots replied: "We're from ANYWHERE, but we shall be in Cuba tomorrow!"

On July 23, 1947, near Pitanga, Brazil, a group of surveyors saw a disk-shaped craft land near them. One of them, Jose G. Higgins,

saw three beings in shiny clothes and translucent suits emerge from the saucer. They were two meters tall, had oversized bald heads, huge round eyes, no eyelashes or eyebrows, and a metal box on their backs. They drew the solar system for the benefit of the witness and pointed to *Uranus* as if to indicate they came from there.

In 1952, a man named Truman Bethurum met space beings who claimed they originated from *Clarion*, a planet hidden from us by the Sun!

In a radio interview and in conversations with me, a contactee named "Jim" has identified the home base of the saucers as *Orion*:

> The entities of light that appeared in energy form said they were from the constellation we call Orion, and they were here to prepare us to interconnect with the next level of universal intelligence.

On November 2, 1966, a salesman named Darenberger saw a dark object ahead of him on the road as he was driving home to Parkersburg, West Virginia. A man of dark complexion came out of the strange flying machine and approached him. The man was dressed in a blue shirt and blue trousers, and gave the witness a message saying he came from another world called *Lanulos*.

On September 4, 1967, in Latin America, a police officer named Andrade saw a dwarf wearing silver coveralls near a hovering disk. He pointed his machine gun at the creature, but a voice came from the object and ordered him not to use the weapon. The dwarf then attempted to convince Andrade to come to his world, which was "very distant and much larger than the Earth, with many advantages for Earthlings."

Let us not forget the UMMO affair, which I described in an earlier book, *The Invisible College*. A complex series of messages allegedly coming from a "Cosmic Federation of Planets" has been received by people in Spain and in France. These messages from UMMO claim to give full details on the origin and civilization of our visitors:

> We wish to inform planet Earth of our origin and of the purpose of our visit to you. We come from UMMO, a planet that rotates around the star IUMMA, recorded on your Earth under the designation Wolf 424.

The mysterious beings even provided a map of UMMO and details of its atmospheric composition!

Finally, Uri Geller has stated that his powers come from a form of consciousness emanating from *"Hoova,"* and Spanish contactee Jacques Bordas believes that the strange being he saw was from *Titan.* Thus we have at least nine different "revelations" of the saucers' point of origin!

An Ohio schoolteacher named Marjorie Fish has now added another chapter to this great quest by constructing a model of known sunlike stars and matching it to a map that Betty Hill saw inside the flying saucer. It is this model that indicates to many authorities among the UFO believers – men like Stanton Friedman and Dave Saunders – that the saucer which abducted the Hills hailed from *Zeta Reticuli.*

Marjorie Fish visited Betty in 1969 to get more information about the map. Betty told her that she drew the map under post-hypnotic suggestion in 1964. She remembered it as a flat, thin display giving an impression of depth. Since she didn't move while viewing it, she couldn't tell whether or not it was truly three-dimensional or just flat like a television screen. It was about three feet by two feet and showed many stars, of which she remembered only the prominent ones, connected by lines. She also recalled a small triangle to the left. (See Figure 1.3A.)

Ms. Fish investigated this pattern by compiling a list of all the known stars within 55 light years of the Sun that are good candidates for supporting life, according to currently accepted cosmological theory. These are stars that are not too hot or too cold, that do not vary in brightness, and that rotate slowly, the slow rotation being necessary if the stars are to have planets around them. There are 46 such stars.

Marjorie Fish went on to build models of the positions of these stars by using beads dangling on threads and looked for "auspicious alignments." Finally she exhibited a configuration of 16 stars that was very similar to the Hill map when seen from a particular viewing angle. An astronomy professor at Ohio State, Walter Mitchell, has recreated the model by using a computer and has stated that he was "impressed." David Saunders, a psychologist formerly on the staff of the Condon Committee, now working for Mathematica, Inc., in New Jersey, added: "I can find no major point to quibble with in Marjorie Fish's interpretation of the Betty Hill map." In many lectures around the country, Stanton Friedman and others have shown slides of the model and the original map, and have impressed audiences with the resemblance, implying that UFOs were real spacecraft originating on Zeta Reticuli. People I have spoken to after such lectures came away with the feeling that the whole UFO mystery had at last been solved. I believe they are completely mistaken.

Before I present my side of the story, I want to state that I think Betty and Barney Hill really saw a UFO and that something unknown stopped their car and took control of their minds. They were not lying, and they were not "nuts." I also think that Betty's recollection of a star map is a fact, and not simply something she invented. I base this opinion on similar sightings in which objects have been described, often of very high symbolic value. These objects generally refer to time (like a clock) or to space (like a map or a compass). We are not dealing here with an isolated incident but with a rather typical event.

The second point I want to stress is the great value of Marjorie Fish's work. The similarity between her model and the computer map is a tribute to her ingenuity and to the accuracy of her work. Recognizing that the witness is sincere and that the analyst is accurate, we still have two very important problems before us. It is appalling to find that no one has raised them, and that UFO "investigators" have been so eager to jump to a sensational

conclusion on the basis of the simple evidence presented. The two questions we must ask are these.

(1) From how many positions in space can we look at the 46-star model and find as good a match with the original map?

(2) Once we find a good match, or even a "best" match, does that necessarily tell us anything about the origin of UFOs? Let us examine the answers.

Zeta Ridiculous and the Computer Freaks

How good are you at the "game of the seven errors?" Compare Figures 1.3A and 1.3B, and look for differences. You can see at once that the sizes of the dots vary, and that many angles are not the same. The pattern does look similar, but lines have been drawn on it to reinforce this impression, so that one really doesn't get a sense of how exact or inexact the true resemblance is. Superficially there is agreement between the two patterns, but the detailed examination tells a different story. What about the duplication of this pattern by a computer? Doesn't this indicate that it is genuine? No, it definitely does not. It only means that Ms. Fish's model was accurate, a fact I have already emphasized.

The question posed to the computer was the wrong one. Given the stars in the model and the viewpoint chosen by Marjorie Fish, the computer was bound to display the same pattern that she had already found with her little beads and threads. It would be a lot more interesting to ask the computer to place itself in succession at each of the millions of possible space viewpoints, and to calculate how many would give a "good" fit to the original map. To do this would require some definition of "goodness" and a lot of patience – not to mention a lot of computer time. We would probably generate a list of many points in space from which 16 of the 46 stars form a

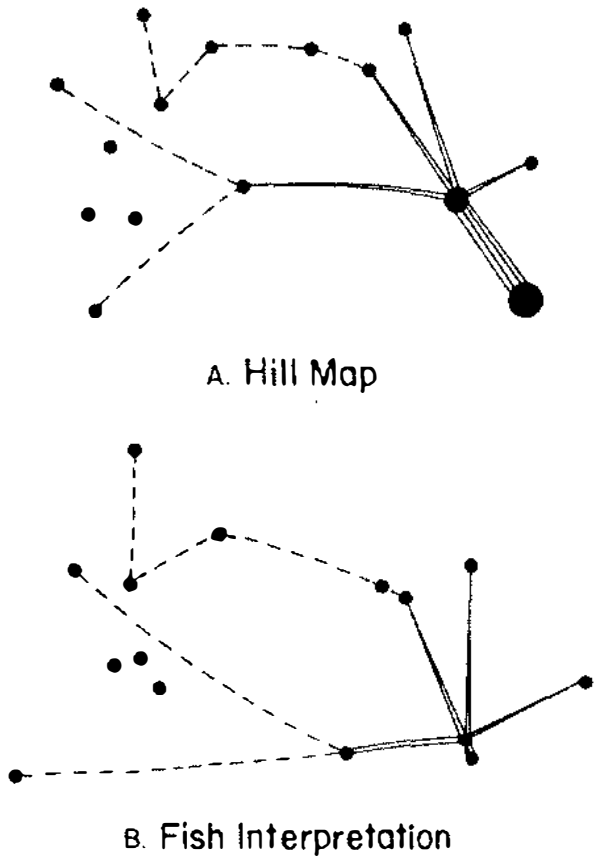


Figure 1.3. A. The map as sketched by Betty Hill. B. The stars identified by Marjorie Fish. Map A shows the "star map" that contactee Betty Hill recalled under hypnosis. The model in B, presented as "proof" that the saucer which abducted Betty and Barney Hill came from Zeta Reticuli, relies on flimsy statistical evidence. (Drawings courtesy of Space Age Review.)

pattern closely resembling the Hill map. Zeta Reticuli may or may not be significant when these results are sorted out. *Clearly this experiment hasn't been done.*

Students have moved the computer model around, using a television-like display, to explore many possible positions, but the human mind is notoriously subjective in carrying out a job like this. Once it has found a possible solution, it will always come back to it. The number of possible patterns to be explored is in the billions, and it would take the lifetimes of hundreds of students to explore them all by visual inspection to see if they resembled Betty's map.

How many ways are there of picking 16 stars out of 46? There are 46 choices for the first one, 45 for the second one, and so on, until there are only 31 choices for the sixteenth one. The number of space configurations we should examine, then, is the number we obtain by multiplying together the numbers from 31 to 46; it is about 2×10^{25} (that is, two followed by 25 zeroes). Now, for every choice of 16 stars, you should look at the pattern for every possible viewpoint around the model and compare it with Betty's drawing. Clearly this has not been done.

Marjorie Fish has selected one particular angle from which one particular group of 16 stars seemed (to her eyes) to give a good match. This is quite insufficient for positive identification.

What if a perfect match was found? What if it identified Zeta Reticuli as the hub of the star pattern? This would still not mean much in terms of the possible origin of our visitors.

An important, even a crucial, fact seems to have escaped the attention of those who have examined Betty Hill's drawing: *her map is not drawn to scale!* The size of the stars – if the Fish interpretation is correct – does not correspond to their brightness. The distance between the two stars of Zeta Reticuli, in particular, is exaggerated to the point where the map would be useless for navigation. What could a saucer pilot do with such a map? Why draw it from a viewpoint that doesn't correspond to any known celestial object?

If the map is real, it must have been placed there for Betty Hill to see, not for the pilot to use! Exposing unsuspecting people to staged scenes in order to further a certain belief is an old trick. During World War II, for example, the British changed all the road signs along the route of a German general who had been captured and who was driven to the coast in an exchange of prisoners. He could thus testify to the German High Command that he had seen tanks, trucks, and barracks in the area where the Allies were assembling a "phantom army" ready to strike in northern Europe.

We can only guess at the purpose of staging such a scene for Betty Hill. Perhaps it served to reinforce her belief that she was dealing with space visitors. Perhaps it diverted her attention away from something else. Perhaps the purpose was to have her convince others that a space invasion was imminent.

I do not believe that any of the contactees – not even Betty and Barney Hill – have been physically on board an actual "saucer." It is more likely that they have taken a nonphysical "trip," controlled and guided by a system of which we have no clear idea as yet, a system that acts on human consciousness (the Soviets use the term "psychotronic" to designate such devices), rather than one that is purely physical. The symbols it uses are engineered to have certain effects. Those who experience these effects, like Betty Hill, *snap out of the objective reality where ordinary perceptions apply.* They develop alternative mental realities to cope with these amazing new perceptions. Some succeed, some fail. In the process they become believers in strange powers beyond the realm of man. They become the tools of the very system that has destroyed their former self. In turn, they begin to change the social reality around them.

The Abduction Reports

You have seen them on the Mike Douglas show, accompanied by reporters, vouched for by Dr. Hynek and an engineer-hypnotist from California; they have been inside flying saucers and they have seen control panels, computers, dials, and knobs. They have observed the pilots of the craft. They have felt the cold metal floor beneath their feet and the light in their eyes. Under hypnosis, they remember talking to their captors; they recall being coldly examined. They take lie detector tests and pass them: Betty Hill in Portsmouth, Charlie Hickson in Pascagoula, Travis Walton in Arizona. We are asked to accept this "scientific evidence."

We enter a hospital room in Anaheim, California. A young woman is speaking slowly in a hypnotic trance. She recalls an amazing experience:

> I'm lying on one of those tables. Uh – that one that was closest to me still seems to be the one that's in charge of things. Uh – my heart is beating really fast because I'm really scared, even though he has communicated to me not to be afraid.

The hypnotist, a medical doctor with long clinical experience, gently urges her on.

> Got...one of those machines for taking the blood. It's like a needle on the long end of one of those tubes. So, it's just – took it out real quick. Almost like a vacuum. And...his fingers are kind of cold and clammy.

Another piece of data for the extraterrestrial file? Guess again. This young woman is a subject who has never seen a UFO. She demonstrates that the "abduction" experience is a constant that hypnosis can trigger in almost anybody. This demonstration that contactee experiences can be induced comes from a professor of English at California State University in Long Beach, Al Lawson. Dr. Lawson and his colleagues selected "imaginary abductees" from among unpaid volunteers recruited by campus newspaper advertising. Those who seemed informed about UFOs and those who had had sightings *were eliminated*. The eight subjects finally selected were hypnotized by a clinical hypnotist, Dr. William C. McCall.

Seven of the eight subjects went into deep trance and were then asked to describe what they saw as a UFO appeared to them in their ordinary environment, then as they went on board, met the occupants, were examined by them, were given a message, returned

safely to the normal world, and thought about the way in which the sighting had affected them.

The results of the experiments were shattering. Not only did these "imaginary abductees" provide what Dr. Lawson calls "a coherent, intriguing UFO abduction narrative," but their stories were surprisingly similar to the most classic UFO abduction cases, like those of Betty Hill or Charlie Hickson. When the hypnosis transcripts were closely compared with those from "real" UFO cases, the parallels became even more striking:

> All of the imaginary subjects described many details which are identical to ones found in the literature. These patterns range from the obvious ("saucer-shaped") to rare and even obscure though well-established details of high strangeness.[3]

The study does not demonstrate that UFO abductions are imaginary, or that hypnotic regression of witnesses is always worthless. But it does show that many aspects of the experience may originate in the witness's mind.

These remarkable experiments cast serious doubt on the validity of the hypnotic regression to which many over-enthusiastic investigators have subjected UFO witnesses.

"But the lie-detector tests tell the whole story," answer the spacecraft believers. After all, what could be more scientific and reliable than a "psychological stress evaluator" or a polygraph operated by trained personnel, certified by an accredited professional organization?

Before accepting such statements as "evidence," ufologists should get better information on the reliability of lie detectors, for example, by reading the report by the Committee on Government Operations entitled "The Use of Polygraphs and Similar Devices by Federal Agencies." Testifying before Congress, experts from the Department of Justice explained why U.S. attorneys were instructed "not to seek the admission in evidence of polygraphic examinations

and to oppose all attempts by defense counsel to seek the admission of such examinations."

Among the reasons cited by the Department of Justice witnesses against the admissibility of these tests were nine important observations: (1) there is no specific reaction that indicates deception; (2) apparent physiological indications of deception may come from psychological factors; (3) the moral attitude of the subject toward lying may affect the outcome; (4) the subject may be able to fake responses by intensifying his reactions to control questions; (5) aberration or instability of the subject, (6) the taking of depressant drugs, and (7) the physical circumstances, all affect the subject's reaction. What is most important with UFO witnesses is that (8) the complexity and nature of the matters discussed may bias the recording, and (9) excessive interrogation on the subject prior to the test and involvement in repeated UFO sightings affect the accuracy of the results.

In no abduction case have the investigators taken precautions against these problems. The abduction experience and the contact experience, which seem at first to suggest an extraterrestrial source for the UFOs, can result, I think, from deeper, subtler, complex processes of the human mind. These processes can be triggered by suggestion, hypnosis, drugs, and the physical tools of deception. Such deception could be the work of a higher form of intelligence – or it could be the work of human beings.

The link between the images of the UFO world and those of human folklore resides in the psyche. The "technology" of the UFOs is not designed to carry little men from one physical planet to another. It is designed, much more simply, to trigger the already-existing imagery we are all carrying in our brains. It is the imagery of *Magonia*, of intelligent beams of light, of dialogues with strange creatures.

Emerging fully armed into our local universe – like Athena being born from Zeus's head – the UFOs do nothing more than provide the physical support for our own dreams. We do the rest.

Our brains erect a ladder of symbols toward the darkened skies where the strange machines hover, and we meet them more than halfway across the bridge of their strangeness – perhaps because we vaguely perceive that their irresistible, pathetic adventure is our own.

TWO

The Bandwagon from Outer Space

Do not let your left hand know what your right hand is doing.

Matthew 6:3

WE DROVE UP to Mendocino to hear the tapes Timothy Leary had recorded in jail. Actually, they weren't meant to be released. The prison psychiatrist had undertaken a study of Leary, and the whole thing had gotten out of hand. Did the tapes belong to the State, to the psychiatrist, or to Leary? There was a complicated legal battle; the tapes got out. We were going to hear them as soon as everyone was there.

People kept arriving. They sat on pillows. You couldn't reach the kitchen for a glass of water without stepping on the toes of long-legged, tanned California girls or knocking the pipe out of a bearded physicist's mouth. When the tape started playing, there must have been thirty people in the room. Many had driven from San Francisco, Berkeley, Stanford. Others lived in the woods nearby. There was one physicist from Berkeley who had done research on Uri Geller, another in contact with FBI people who studied psychic phenomena. (He said they wanted to find out if psychics could somehow pick up the scent of revolutionaries who were making bombs.) There was enough scientific talent in the room to send a rocket to Pluto.

Leary's voice, coming out of the tape recorder, was calm as he discussed his beliefs with the prison psychiatrist. His argumentation was as sure as if he had been back at Harvard, administering a

Ph.D. qualifying exam in the psychology department. He stated that every living entity had a genetic purpose, and that the problem before us now was that of the future of the human race. He implied that Man was fast approaching the end of his rope, that evolution was ready to make a new jump toward a higher form of life, and that a superior intelligence had conceived the blueprint for us on Earth. The central nervous system was its gift to us, a piece of equipment to explore and use in order to establish communication with our maker.

The interviewer asked if this wasn't exactly what the modern followers of the ancient arts of massage and physical identification with the body had been preaching.

Leary answered that he was bored with "the Body People." It's fine for people to become identified with their body, he said, but after they've done that, they still have to identify themselves with their central nervous system, with the genetic code, and, lastly, with the superior plan.

The psychiatrist remarked that Leary's ideas seemed to differ from Eastern philosophies, which assume that the body, including the central nervous system, is *not* the individual. How did he come to develop a different philosophy?

Leary said he wasn't sure it was so different, but as a scientist he had never wandered away from concepts that could be localized and reproduced: "I don't believe in mushy Hindu heavens," he said, adding that the psychiatrist was talking like a human being. But he, Leary, was no longer human, he said. Besides, he was terribly distrustful of humanists.

The people who had organized the meeting gave me a copy of a questionnaire Timothy Leary had developed to gather the opinions of other people concerning *higher intelligence*. It began with these three questions?

(1) Do you believe that Higher Intelligence is a useful concept?

(2) What is your definition of Higher Intelligence?
(3) What is your definition of Intelligence?

I thought we were being trapped. The questions were in the wrong order. Besides, defining intelligence is a game psychologists gave up a long time ago. Oddly enough, they stopped playing that game about the time when they started *measuring* intelligence with I.Q. tests. To those who requested his definition, Professor Binet, who invented the I.Q. test with another Frenchman named Simon, used to answer simply: "Intelligence is whatever my test measures."

Later I pondered Leary's questions again. If we had an example of higher intelligence, perhaps then we could come back and make some useful statements about our own level. (Similarly, the "unreachable stars" can be extremely useful in defining and measuring distances on Earth.) Perhaps a genuine observation of higher consciousness would tell us who we are.

But I also began to speculate along a different line. Perhaps Leary and others had found a new bandwagon. Perhaps they were just expressing the aspirations and frustrations of a generation that has put Man on the Moon, but has done nothing for the Earth. Visitors from outer space would be a convenient interlude. They would offer the space effort – and all its attendant industrial technology – a new purpose in life. They would rescue Western civilization from its acute spiritual malaise. They would help transcend political emotions and pave the way to the unification of that enormous economic marketplace: Planet Earth. Take these possibilities into consideration, and you will begin to understand why the idea of life in space is no longer a simple scientific speculation but a social and political issue as well. Sensing this, the military authorities have tried to stay away from it as long as possible. So has the scientific community.

The Manipulation Hypothesis

In 1967 I was visiting the University of Colorado physics department. I had lunch with Professor Condon and the staff of his recently organized committee for the study of UFOs. They had just received half a million dollars from the U.S. Air Force to find out whether we were being visited by extraterrestrials.

I told Condon that I believed the problem of UFOs could be solved scientifically. He replied that he wasn't so sure: "It could be something like the existence of God," he said, "a problem about which science has nothing to say." I disagree with that view. Science could have analyzed the observations and reached a conclusion then. But it may be too late now.

Professor Condon and his team, who had been picked because they were presumably impartial and unprejudiced, went on to write a report stating that no evidence existed for the reality of UFOs. The report was reviewed and approved by the National Academy of Sciences in 1969, leaving the field of UFO research wide open for charlatans and hoaxers of all kinds. In *Man the Puppet: The Art of Controlling Minds*, published in 1925, Abram Lipsky reminds us of a thought of William James:

> If he wanted to pick an outright duffer for a scientific research he would take a student who was impartial and unprejudiced. An emotional urge, even if it be only pride in a preformed opinion, is necessary to give the push to intellectual activity.[1]

It has taken almost ten years for serious researchers to begin challenging the Condon Report. The controversy is more lively than ever as increasing numbers of young scientists of the "UFO generation" wonder about the reality of UFOs and eagerly look for an answer.

I have long pondered that same question. The answer I have formed is a disturbing one. It can be expressed very simply: *it doesn't*

matter any more whether flying saucers are real or not. It still matters to me, of course, as an individual scientist. I have often stated, and I still believe today, that UFOs are real and technological. When I say that it doesn't matter whether they are real or not, I am speaking of their social impact.

You can find scholars who will "prove" to you that the supernatural powers of Jesus Christ never existed. You can also find scholars who will "prove" to you that they did exist. Does it matter? Of course not! It only matters to the experts, who have staked their academic reputations on either side of the argument. *The effects of the belief in Jesus, the impact of the doctrine* based on the story of his life and death, are real enough. *Socially, historically, the consequences are beyond question.* I claim that the same now applies to flying saucers because *enough people believe in them, enough people believe that contact with them is possible, and enough people even believe that they have secretly achieved such contact.*

In 1967, Condon and his team could have done a serious scientific study of UFOs, but they didn't. Now it is too late for science. The social, historical, and political consequences of the spreading belief in the contact with space are here, and they are real, no matter how ludicrous and bizarre they may appear. In fact, the more ludicrous and bizarre they appear, the more effective they are as subliminal seduction and as other forms of psychological control, and subliminal seduction is exactly what we are dealing with here.

The belief in UFO contact, and the expectation of visitation by beings from space, is promoted by certain groups of people who are responsible for advertising UFO contacts, for circulating faked photographs (often in connection with genuine sightings), for interfering with witnesses and researchers, and for generating systematic "disinformation" about the phenomenon. We may find that they belong, or have access, to military, media, and government circles. In these games it is not clear exactly which side is infiltrating the other.

In December 1972, for example, a Spanish researcher received a letter postmarked South Kensington, England, and bearing the insignia of UMMO, a self-styled extraterrestrial government.* The letter urged the researcher not to publicize their group and to keep to himself their communications (which ranged widely from biology and religion to astrophysics). Such letters had been received since 1965 by several Spanish and foreign researchers. They allegedly came from inhabitants of the planet UMMO who were living secretly among the Spanish population. These communications included thousands of pages of philosophical and scientific discussion, some of it trivial, some profound or even illuminating.

On two occasions prior to 1965, it is said that officers of the Central Intelligence Agency stationed in Madrid received letters from these "visitors." They stated that two of their "brothers" had lived from 1952 to 1954 at 58 Mayor Street, in Albacente, where they were the guests of a society lady, Señora Margarita Ruiz de Lihory. In her house they had conducted "psychophysiological experiments with animals," the letter said. Following up on this information, authorities began checking into what they assumed was some kind of a joke. They found that in February 1954, *a corpse had been mutilated* in the house in question. It was the body of Miss Margot Shelly Ruiz de Lihory, a daughter of the lady mentioned in the UMMO letter. A hand and other limbs had been sectioned. A sensational trial had resulted.

Rumor has it in Spain that the CIA is actively trying to locate the so-called "biologists" of Albacente, and that a mysterious "Mr. W. Rumsey" has offered $1,000 to anyone providing information about them.

If it is a joke, it has been carried a little far. But if it is not a joke, what is its purpose? Is there a symbolic message buried in the actions

* The name UMMO may be hiding an inside joke. In 1970 a company called UMO Plant Hire, Ltd., was incorporated in Great Britain. It turned out to be a Soviet spy front. In September 1971, 105 Soviet officials were expelled from Britain for espionage, and UMO was closed down.

of such groups? To whom is the message directed? What psychological and social attitudes among the public might be promoted? To study these questions, we must examine more closely the fantastic world of the UFO contactees.

Who Are the Contactees?

As you read this book you are penetrating with me into a strange world, into "an intellectual twilight...in which it is hard to distinguish between the menacing and the merely ludicrous."[2] Peculiar events, furtive meetings, and messages suggestive of other worlds will come into the picture before we reach the end. I wish it were a simpler story, but it will of necessity appear as a mosaic, a puzzle, a pattern of individuals and trends and traditions going back to very old records and leading to our own times by some very strange paths. It involves many people with a common characteristic: they have engaged in communication with what they regard as another level of consciousness, above the human level. They believe that they have met the "Higher Intelligence." They have acquired an almost fanatical faith in its importance for the future of humanity. They have created a subculture in which psychic phenomena and contact with space are considered everyday occurrences. Then why is their world one of fear and insecurity and suspicion, not a world of love?

The stories of the contactees touch upon one of the most exciting areas of human existence in this century, because open contact with other beings would be a turning point in our history. But the contactees' experiences should make us very cautious; *just because a message comes from heaven doesn't mean it's not stupid.* Many of the contactees have fallen victim to a peculiar effect on their minds: they have lost their critical faculties.

There are two kinds of contactees. I call "direct contactees" the people who (1) claim to have witnessed an unexplained physical

Figure 2.1. Betty and Barney Hill had a remarkable experience with a UFO in September 1961. After they had suffered from a series of nightmares, hypnotic regression revealed that they had unconscious memories of an "abduction" into what may have been another level of reality. (Photo courtesy of United Press International.)

phenomenon, (2) have become convinced that its origin was intelligent, and (3) have felt an individual relationship with it that gives them a special destiny.

Under this definition, such historical figures as Joan of Arc or Joseph Smith are *direct contactees.* So are Edgar Cayce and Uri Geller. Their numbers are fairly small, but their influence is considerable.

I call "indirect contactees" people who (1) have convinced themselves of the existence of an intelligent cause that can produce unexplained phenomena, (2) have *not* observed such phenomena themselves, but (3) feel that they have some personal link to this cause nonetheless, one that again gives them a special destiny among mankind.

In this category are all the people who receive *messages from outer space* by automatic writing or other means, but have not seen a UFO, and those who simply consider themselves as having been given a "cosmic mission" by the superior intelligence in question.

Contactees of both kinds are occasionally capable of extreme actions to propagate their beliefs. They may be violent and unpredictable. For example, in the sixties, according to conversations I had in the Soviet Union, a leading plasma physicist was pushed under a Moscow subway train by an "indirect contactee" who had been instructed by a "voice from space" to kill that particular man. In 1975, a French contactee was arrested by the police as he was entering the headquarters of the French television network, carrying a carbine and fifty shells: a similar voice from space had instructed him to kill a newsman who had written several books on UFOs. Although many contactees are nonviolent, their beliefs are nonetheless tainted with fanaticism.

To summarize, then, contactees are people who believe they have a special destiny, linked to an unexplained phenomenon they may or may not have observed, but in the existence of which they strongly believe.

What wonders they could reveal to me, they claimed, if only I agreed to blindly follow their leadership! What powers I would share, if I joined their ranks and did as their messages said! I refused. My refusal may decrease my worth as a witness. I have investigated, analyzed, and compared. I have not *participated*.

I have seen enough, however, to warn others not to accept lightly any claims that our world is visited by kindly beings from space who are bent on helping us. Those eager believers who drift into the reassurance of some blissful new creed should consider the personalities that are causing the drifting. Their world is a case of science gone wrong, and mysticism gone wrong. Consider also the shadowy personalities, the sect leaders and the high priests, that are using the contactees for their own ends.

Consider their link – never seriously investigated by the UFO research groups – with political extremist organizations. Consider their doctrines on the existence of "superior races," of people with chosen missions, their references to Atlantis and ancient astronauts – implying that human beings would never have had the drive and

imagination to build civilizations if friendly "space brothers" had not been there to help them! In researching this link I found that the entire subject was even more tricky, depressing, and complex than I had imagined. I have become convinced that the scientific investigation of sightings alone will never explain the phenomenon. I have met many people whose effect on the beliefs of those around them was based on irrational claims and charismatic influence.

These are difficult questions to research, and there is no standard method for conducting such a probe. Using the techniques of oral history, based on personal observations and interviews that were transcribed and edited, I have compiled and interpreted profiles of the leaders of this new subculture.

In this search I have met Helen, a young woman who believes that she was teleported aboard a flying saucer and emerged with a formula for cosmic energy. In Paris I visited the leaders of an occult organization who meet regularly with extraterrestrials who are preparing social revolution. In California I have attended meetings of the Human Individual Metamorphosis as they were recruiting passengers for the next saucer trip to "the other level." In Spain I have interviewed Jacques Bordas, who stated that he had supplied food to extraterrestrials in the Pyrenees in 1951 and was still in contact with them. I came back to the States and met a woman psychic who argued about Atlantis and the elimination of our money system. I interviewed a would-be political leader, a member of the John Birch Society, who was trying to put a contactee into the White House.

The ideas of all these people had certain important themes in common. Underneath the trivia, the verbiage, the platitudes, there were powerful symbols and powerful social images: universal peace, the exploration of space, a single world economy, and the elimination of money. I traced some of these ideas to active occult organizations that are operating just below the threshold of public notice. To clarify the mechanism of their actions, I looked for other situations in which the *irrational* had made an impact on political and social events.

Where does this exploration lead? To a completely new challenge of the conclusions of Professor Condon and the National Academy of Sciences about the nature of the threat presented by UFOs, not on physical grounds, but on *social* grounds. My own conclusions suggest that we would do well to think twice before jumping on the "Outer Space Bandwagon" if we want to retain a balanced, objective view of future events. They also suggest that our civilization may be headed for very serious trouble, with irrational forces tearing apart the old structures and replacing them by the blind institutions of inhuman beliefs.

Today there are many reasons for expecting a complete turnaround in attitudes toward space intelligence. The official space effort has temporarily run out of objectives that can capture the public's imagination and enthusiasm. The potential discovery of extraterrestrial life would give the space industry infinite new horizons to explore. New political grounds would be open to ambitious young leaders. The eager anticipation of imminent encounters with space beings would help crystallize the efforts of an entire nation, perhaps of world public opinion. It would help in transcending local conflicts and in achieving within a single generation behavioral changes that might otherwise take a hundred years to complete. If this is the contribution of the UFO phenomenon, then we are in fact dealing with one of history's major transitions.

THREE

The Deception

A lot of people think I'm crazy, but sometimes it'll be a bright night and I'll be sitting outside and saying, come on down, come and get me. I've always wanted to be picked up by a UFO.

A young man heard at Stanford University in 1975

MY FIRST MEETING with Helen took place at a coffee shop after she called to tell me about the motor she wanted to build. She was a tall, pretty girl in a fashionable dress. The men in the restaurant turned around to look at her. She could have been a model, or a receptionist behind a big desk with five telephones in those fancy buildings downtown. Little did they know she was a contactee bent on solving the energy crisis by building a new type of engine.

During our interview, she confessed that the motor idea was triggered by an abduction aboard a UFO. It seems that she was with a group of musicians coming back from Lompoc to Los Angeles, in the summer of 1968.

"We left after the last performance on that weekend," she told me after ordering a chocolate malt. "We probably packed up the gear by 2:15 a.m. We must have been on the road half an hour to 45 minutes, it might even have been an hour. At that point, we were on a flat stretch of land. There were hills on the righthand side and we were going south. Out of these hills came a white light, and it moved up and began to come in our direction. An airplane couldn't have turned the way it did; so we figured it was

a helicopter. Then it began to do very erratic things and twists, go very far out and come closer very quickly."

I interrupted her to slow down her excited recollection of that episode. I wanted to get the step-by-step account of her perceptions. "How did you all react to this?" I asked. "What did the others see?"

Her reply was forceful: "All four of us were very aware of it," she said immediately. "We talked a lot about it, but nobody said 'Let's hide,' or anything like that. George and Barbara were up front – George was driving – I was in the back behind him, and Dave was to my right. Dave and Barbara were afraid of it. George and I were encouraging the whole thing; we enjoyed this."

All right, so they could have been watching a helicopter.

"What did the object do?"

"It came up over the car and in front of us, maybe 100 to 200 feet above the ground, and it was, I would say, about six lanes of the freeway in width. It was white, and it showed a very beautiful kind of glow. I seem to remember some kind of windows, but I really couldn't be sure. It didn't make any noise. The thing was big. Four white lights, funnel-shaped, extended from the perimeter of the vehicle and down around each of our bodies." She looked up and shuddered as if it was there, still hovering right above us, as big as the whole restaurant.

"What kind of feeling did you have then?"

"*I remember leaving my body on the seat of the car* and being about three or four feet out of the car," she said in a matter-of-fact way. "All four of us did the same thing; *off we went!* At that point I don't remember anything else, and until fairly recently I didn't think there *was* anything else. Then I began to realize that something might have happened, because the next thing I remember was coming back into the car. I looked around and saw the light shimmer around Barbara and Dave, and we were slowly dissipated back into our bodies."

I had trouble visualizing the scene. Astral travel is nothing new. That's how witches went to the Sabbath and saints to heavenly

communions. An American businessman, Robert Monroe, has set up learning centers complete with training tapes to help people leave their bodies. The psychedelic culture embraced the concept enthusiastically in the sixties, and it is now part of the everyday world of millions. But automobiles are not capable of astral travel.

"What happened to the car?" I asked her.

"The vehicle stayed with us at that time, and then began to move off a little bit in the distance, and the car was just going on its own velocity. That was the initial experience of it."

I recalled a similar case in France, near Rouen, where a UFO allegedly guided a car across a three-lane highway to a head-on collision with a speeding ambulance. The ambulance driver, who escaped under remarkable conditions, is now the leader of a contactee group in Nice.

Under hypnosis, Helen remembered going on board the "saucer" and observing its propulsion mechanism. She met a man dressed in white, who showed her an amazing motor. Now she is determined to build it.

I began checking her story. First, I had a lengthy telephone conversation with George, who hasn't seen her in several years but remembers the incident as "a turning point in his life." Dave had moved to another city, where I traced him. A friend of mine, a psychiatrist, got in touch with him and obtained his statement. Like George, he vividly recalls the whole incident and describes it in similar terms.

Ever since the sighting, Helen has felt the urge to build the machine whose principle was revealed to her by one of the saucer pilots. It has become a central point for her, the goal of her entire life. Yet the motor she wants to build is based on a "perpetual motion" scheme and could never run, physically, the way she explains it.

There are three witnesses to this UFO event, and everything seems to point to the reality of their experience. But this is precisely the place where many doubts are raised in my mind.

Figure 3.1. It is fairly typical for contactees to claim that space beings have shown them some secret of physics or engineering. Many have built machines like the "free-energy motor" held here by its builder, Howard Menger. (Photo by Sam Vandivert. Originally appeared in *The Age of Flying Saucers*, by Paris Flammonde.)

Consider the story from the point of view of the "spacecraft" theory. We would have to assume that what she saw was a vehicle from another planet, probably coming here for exploration. On the surface, this interpretation seems to fit the facts.

But what about the paranormal effects? Can we ignore Helen's testimony that she was "teleported" into the UFO? If the episode is described accurately, we are dealing with a psychotronic technology, one that affects consciousness, not simply the physical body. And if it is psychotronic, then in theory it could be generated, projected, and controlled from anywhere.

The "meeting" between Helen and the man in white aboard the craft makes no sense if we assume he was a visitor from a distant star. Why would such visitors look like us? Why would they show her a motor that does not have an objective physical function?

If we are not dealing with space visitors at all, but with powerful imagery projected in order to alter individual belief systems, then the dream-like, hallucinatory nature of the experience begins to make more sense. We could even imagine that the object is a form of natural energy; that close exposure to it triggered the vision; and that the most important question to ask is, what effect do such visions have on the society around the witnesses? Let us not forget that the society in question is badly in need of "space brothers," and has lost much of its faith in the scientific genius of mankind.

Such is the social matrix within which we must consider an experience like Helen's abduction. Certain factors combine to suggest we should believe that she was interviewed by space creatures, but *all* the facts taken together suggest a different, more subtle interpretation: what she thought was a "contact" may have been a symbolic manifestation or a trap. Her "spacemen" may have been messengers of deception.

Witnesses to close encounters with UFOs give reports similar to this one in case after case. The phenomenon involves more than a simple craft using an advanced form of propulsion; it involves a technology that can distort the observer's sense of reality.

Psychic Technologies

We already have human technologies that are both physical and "psychic" (in the sense of influencing the consciousness of an observer). *An example of such a technology is given, very simply, by your television set.* There is no question that it is physical. You can talk about its size, volume, weight, and temperature. But if you turn it on, it will begin to control your awareness in peculiar ways. You will observe scenes that, as far as you can tell, could be either "real" ot faked. You may be a witness to an actual crime committed right now, or to something that happened years ago. You may also believe a scene to be absolutely real, when in fact it

is actually staged in a studio in Hollywood. Based on what you can observe, *you have no way to know the truth*, even if you have a Nobel prize in physics. Besides, your television set influences you in other ways. It determines what toothpaste you use, how you shave, who you go to bed with, and how you will vote in the next election.

In some respects I think UFOs are similar to television sets. They are physical objects, the products of a technology, but they are also something else: the tools of a major cultural change. I think UFOs are perpetrating a deception by presenting their so-called "occupants" as being messengers from outer space, and I suspect there are groups of people on Earth exploiting this deception.

I have written this book because I am concerned with the changes which would be triggered by the belief in an outer-space invasion, real or simulated. In the words of a Brookings Institute report on the cultural impact of extraterrestrial life:

> The consequences of such a discovery are presently *unpredictable* because of our limited knowledge of behavior under even an approximation of such dramatic circumstances. The fundamentalist (and anti-science) sects are growing apace... For them, the discovery of other life would be electrifying.

Genuine "contactees" like Helen are already busy preparing these changes. They mean business. They are sincere. They obey what they believe to be orders coming from a higher cosmic level. Most scientists think this is a delusion of no importance. I differ from them in believing that these contactees are being used in a dangerous way, and that the symbolism they propagate will make a deep impact on our lives.

The new belief is completely lacking in logic. That is the key to its power. It serves to keep scientists away. The more absurd the statement, the stronger its effect. *When the Establishment is rational,*

absurdity is dynamite. Through the contactees, the Manipulators are undermining both religion and science.

Contact with alien intelligence is a social issue, too. Yesterday any politician would have avoided UFOs like the plague. Today men like Jimmy Carter proclaim that they have seen unidentified lights in the sky and are "no longer laughing at those who report flying saucers." Various "revelations" by former government employees have suggested that evidence of extraterrestrial visitors may exist in Washington. Even a man like Arthur Lundahl, former director of the Photographic Interpretation Center of the CIA, has stated publicly that he had examined a number of UFO films for the government and had judged them to be authentic. Tomorrow someone might announce that proof has been found for the existence of alien life forms. Such an announcement would make possible astonishing social, political, and economic changes. To pave the way for such changes is the stated goal of many contactees. Their purpose is Utopia today. It could be reality tomorrow.

A Social Time Bomb

The idea of contact with higher intelligence is a social time bomb. Several years ago I warned that unless my scientific colleagues undertook a serious and unbiased investigation of the UFO phenomenon, there would be a proliferation of new sects claiming contact with higher intelligences and special communication with outer space.

This prediction has now been fulfilled: in California, Oregon, and Colorado, for example, a group called Human Individual Metamorphosis (H.I.M.) is telling its followers to abandon all earthly possessions in hopes of reaching a higher physical level. In Europe, mysterious organizations recruit people who seriously believe that cosmic messages are coming to them from the "Universal Association of Planets." In France, Great Britain, all

over the world, claims of contact with supernatural entities are leading to the creation of new sects. The expectation of higher intelligence is beginning to look like a form of worship. This raises some basic questions about science and religion: what is the *source* of the mystical experience? Some believers in contact with space claim to have discovered it.

As much as scientists would like to reject the ideas behind these new sects as being the creation of irrational or even abnormal minds, the fact is that their members are sincere and that the UFO phenomena that fascinate them are really unexplained by our science. It is this fact that prompted me fifteen years ago to begin a systematic analysis of the patterns behind the UFO manifestations. The propensity of most scientists to ignore these phenomena – or even to ridicule indiscriminately those who report them – has created an unfortunate gap that these new sects are naturally beginning to

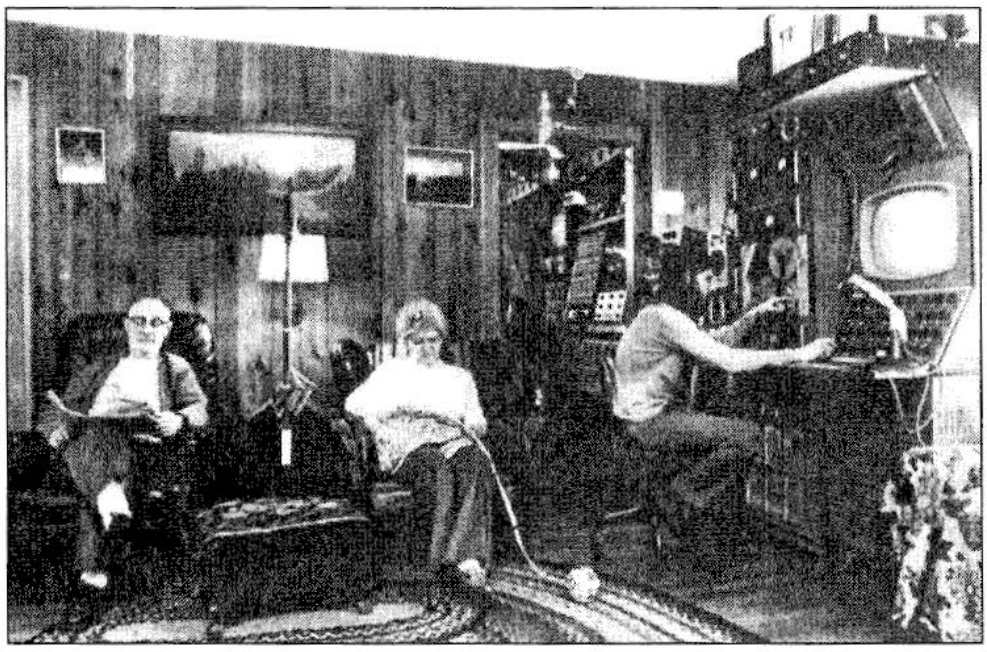


Figure 3.2. Near Bellaire, Michigan, John Shepherd has established this UFO-detectingstation in his grandparents' home. The contrast between the two lifestyles is striking as John checks his eight television monitors from the console of his center. His equipment includes radar, sonar, scanners, and homing devices which attempt to attract the "Aliens" he believes are studying the Earth. (Photo courtesy of United Press International.)

fill. The question that remains is to discover how serious a threat these groups represent to established social structures.

Suppose visitors arrived from elsewhere with a completely different religious system. Suppose they had a political organization built on principles that challenged both communism and capitalism. Wouldn't a new form of faith spread among humans? The longer this belief was suppressed, the stronger it would finally burst upon our rigid structures. Now, suppose a group of men simulate the arrival of these alleged visitors as a hoax, a deliberate deception. *Would we ever know?*

Great social changes often come from the least expected area. I believe that the most powerful factor that can change a society's structures is not a simple terrestrial "enemy" beyond its borders. This change can come from within, if the gap between the scientific elite and the frustrated public gets wider and is deliberately exploited. Among the instruments of this profound change are the contactees, the believers in celestial interventions of all kinds, the scouts of cosmic armies.

Is the Lord an Extraterrestrial?

The handwriting on the walls of the Paris subway ranges from the slogans of Maoism to the profanity of scatology, and I do not ordinarily spend much time studying it. However, when I found the scribbled announcement that "The Lord is an Extraterrestrial," allegedly emanating from a mysterious "Order of Melchizedek," I had to stop and take notice. I had urged scientists to do serious research on the phenomenon of UFOs before it was swept away by fanaticism. If I had been asked to name the part of the world where fanatical saucer sects might arise, I would have said California! without a second thought. In Los Angeles perhaps. Or in some commune near Mendocino. In a small town on the edge of the Mojave Desert, near the hills where Adamski claimed to have met

his Venusians. Certainly not in Paris. Not in the subway, in full view of hundreds of thousands of men and women who walked by this yellow poster every day, carrying serious, rationalistic, cynical newspapers like *Le Monde* under their arms!

In Paris it was, however, and the note in black felt-tip marker was written not once but many times, on the walls of several tunnels. The work of some insane person? Perhaps. But the signature suggested a group, an organization: *The Order of Melchizedek.* I decided to investigate; the next day I met Cyna and Ivan, two leaders of that sect, in their cluttered apartment. Later, bent on learning more than superficial acquaintance with the group could reveal, I joined their organization and delved into its history. What I found is wonderful and strange, and sometimes funny, as this book will show you. I admit that the work I thus undertook represents a departure from the theme of scientific analysis of UFO sightings that I have advocated in previous writings. I still believe such an analysis to be necessary. Scientific analysis will undoubtedly provide part of the truth about UFOs; however, I no longer believe it will lead to the whole truth. I owe this realization to a man I shall call "Major Murphy," although his actual rank is much higher than that of Major. He taught me a lesson I am not likely to forget.

Major Murphy, who retired from a U.S. Intelligence service quite a few years ago, had seen action in World War II in Italy, and also described vividly his investigations in the Caribbean, where he organized efforts to intercept submarines and German spies on their way to the United States. I met him at a gathering of UFO contactees and suggested a drink when it was over. I expressed my surprise at his interest in the event, which I had regarded as a complete waste of time. He asked me to clarify this judgment, and I said that in my opinion none of the people in attendance knew anything about science. Then he posed a question that, obvious as it seems, had not really occurred to me: "What makes you think that UFOs are a scientific problem?"

I replied with something to the effect that a problem was only scientific in the way it was approached, but he would have none of that, and he began lecturing me. First, he said, science had certain rules. For example, it has to assume that the phenomenon it is observing is natural in origin rather than artificial and possibly biased. Now, the UFO phenomenon could be controlled by alien beings. "If it is," added the Major, "then the study of it doesn't belong in science. It belongs in Intelligence." *Meaning counterespionage.* And that, he pointed out, was his domain.

"Now, in the field of counterespionage, the rules are completely different." He drew a simple diagram in my notebook. "You are a scientist. In science there is no concept of the 'price' of information. Suppose I gave you 95 per cent of the data concerning a phenomenon. You're happy because you know 95 per cent of the phenomenon. Not so in Intelligence. If I get 95 per cent of the data, I know this is the 'cheap' part of the information. I still need the other 5 per cent, but I will have to pay a much higher price to get it. You see, Hitler had 95 per cent of the information about the landing in Normandy. But he had the *wrong 95 per cent!*"

"Are you saying that the UFO data we use to compile statistics and to find patterns with computers are useless?" I asked. "Might we be spinning our magnetic tapes endlessly discovering spurious laws?"

"It all depends on how the team on the *other side* thinks. If they know what they're doing, there will be so many cutouts between you and them that you won't have the slightest chance of tracing your way to the truth. Not by following up sightings and throwing them into a computer. They will keep feeding you the information they want you to process. What is the only source of data about the UFO phenomenon? It is the UFOs themselves!"

Some things were beginning to make a lot of sense. "If you're right, what can I do? It seems that research on the phenomenon is hopeless, then. I might as well dump my computer into a river."

"Not necessarily, but you should try a different approach. First you should work entirely outside of the organized UFO groups;

they are infiltrated by the same official agencies they are trying to influence, and they propagate any rumor anyone wants to have circulated. In Intelligence circles, people like that are historical necessities. When you've worked long enough for Uncle Sam, you know he is involved in a lot of strange things. The data these groups get are biased at the source, but they play a useful role.

"Second, you should look for the irrational, the bizarre, the elements that do not fit: that's what I have come to observe at this meeting tonight. Have you ever felt that you were getting close to something that didn't seem to fit any rational pattern, yet gave you a strong impression that it was significant?"

I told him about the incident involving Melchizedek. He looked at me in a strange way and said: "I would follow that track seriously if I were you."

Prior to my discovery in the subway, I knew the name of Melchizedek only from a few Biblical references, a mention during the now-obsolete Tridentine Mass (when the priest blesses the bread and wine, saying, "Look with favor on these offerings and accept them as once you accepted the gifts of your servant Abel, the sacrifice of Abraham, our father in faith, and the bread and wine offered you by your priest Melchizedek"), and an intriguing ritual celebrated by a French sect of the nineteenth century, a sect that mixed the highest ideals with magical practices.

Within a year I had filled a shelf with curious books and pamphlets about these heretics of the past and their beliefs. They provide a model for the modern cults dedicated to space visitors. I did research on two fronts: day after day I learned more from my dusty books about the antics of the old magicians, and I also attended meetings and seances of the modern contactees. I pondered their significance until they became suspicious of me and decided that I must be a Venusian – but by then I knew enough to describe their beliefs clearly. I had heard what they had to say, and a curious tale it was, a space-opera woven with prophetic inspiration, a diatribe against modern life through which the wind of forgotten traditions blows.

FOUR

Why Do They Keep Staring at the Walls?

Now that we have adopted you, we will never forsake you.

A dwarf, to Jacques Bordas, 1923

THE HUMBLE MAN who likes to be called "Major Murphy" had urged me to piece together carefully the available evidence about the *modus operandi* of the phenomenon. The first opportunity to try this new approach presented itself with the appearance in the Western United States of a new contactee movement that recruited UFO passengers. It taught me a serious lesson: such a group can acquire very significant power over apparently "rational" people. I had not suspected their work could be so fast, or so easy. It was in observing this group, too, that I realized how completely it could control the believers' lives.

In August 1975, a friend had called my attention to a one-page announcement that was posted in the windows of stores in Palo Alto, California, and on the campus of Stanford University. UFOs? was written in bold red letters across the page. The statement – entitled simply *What's Up?* – began with the observation that our environment was changing and that a human catastrophe seemed imminent: not only were people drinking more than usual and committing suicide by the thousands, the flyer said, but the weather was changing, famines were widespread, and even volcanoes were acting up!

The strange statement continued with the sensational claim that, in preparation for a better world, some people had formed

a new group and left everything behind: they had quit their jobs and left their families "to follow what they would previously have considered as bizarre studies or practices." They were seeking *real truth.* The text was signed by flying-saucer believers who called themselves H.I.M., or Human Individual Metamorphosis. The announcement continued:

> Some, who by most standards would have been considered stable...are attempting to completely rise above their human nature (get this!)* under the direction of individuals who are members of a kingdom above human who have come in at close range to the Earth to help. They compare this period of overcoming their human nature to the metamorphic process of a caterpillar becoming a butterfly.
>
> They are looking to a nameless man and woman who say that they have incarnated from that next level to assist Earth's "graduating class." These two say they will publicly demonstrate death overcome– the ability to heal a diagnosed dead body and walk away some three days later showing life eternal gained. (This is one of the characteristics of a member of that next kingdom.) These two and their followers say they will physically leave the planet within months. The new graduates then expect to take their place as beginners in a realm of individuals whose privilege it is to oversee the Earth's production of future graduates.

There would be a meeting, the flyer concluded, on Wednesday, August 13, at 8:00 p.m., in the Bechtel International Center, on the Stanford campus.

The Bechtel Center is an old house set among the trees near the Faculty Club. When I arrived, the room set for the meeting

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* Material in parentheses is part of the original, not my comment.

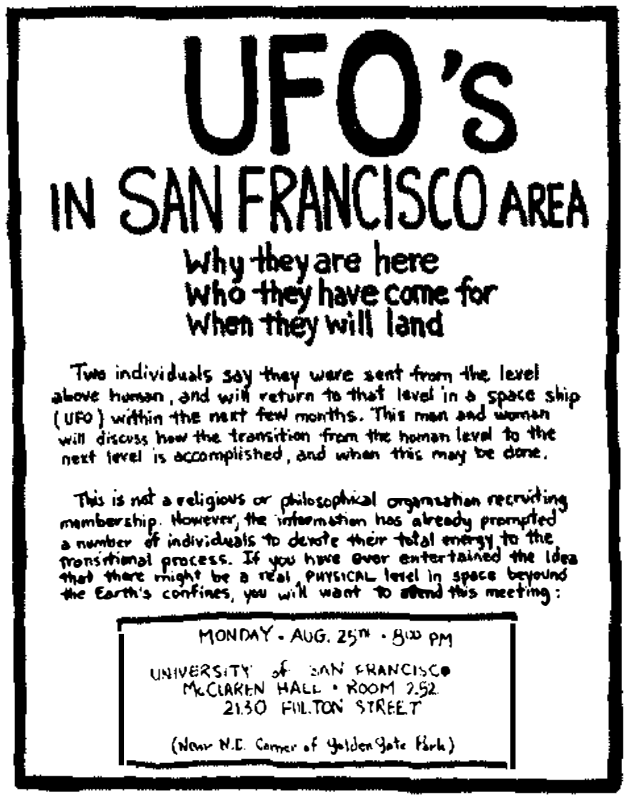
UFO'S
IN SAN FRANCISCO AREA
Why they are here
Who they have come for
When they will land
Two individuals say they were sent from the level above human, and will return to that level in a space ship (UFO) within the next few months. This man and woman will discuss how the transition from the human level to the next level is accomplished, and when this may be done.
This is not a religious or philosophical organization recruiting membership. However, the information has already prompted a number of individuals to devote their total energy to the transitional process. If you have ever entertained the idea that there might be a real, PHYSICAL level in space beyound the Earth's confines, you will want to attend this meeting:
MONDAY - AUG. 25TH - 8:00 PM
UNIVERSITY of SAN FRANCISCO
McCLAREN HALL - ROOM 252
2130 FULTON STREET
(Near N.E. Corner of Golden Gate Park)

Figure 4.1. Typical of contactee literature is this poster, which was widely distributed in the San Francisco area by the H.I.M. group in 1975.

was already filled, and I sat on the floor with a tape recorder near the front of the room, where eight empty chairs were facing the audience. More people were coming in and filling the open lounge behind the last row of seats. Some had come from as far away as Marin County, north of San Francisco. I recognized half a dozen people who were active in UFO investigations in the Bay Area. Major Murphy was sitting in the front row.

The organizers of the meeting arrived and sat on the eight chairs before us. They were serious but not overly dignified. They appeared neither arrogant nor scared. A tall bearded man with searching, eloquent eyes got up and started the meeting with some rather amazing statements, which the audience appeared willing to accept, perhaps giving him the benefit of the doubt until he had made his position known fully. His view of higher intelligence was so different from that of the ordinary "contactees" that I

was immediately interested. He presented himself as a voluntary participant in an effort to manipulate people's beliefs!

After an introduction that contained statements like "We are not seeking converts, but we are seeking to get the information to those people who have been waiting for it, because there are many on this planet," and "We are not here to defend it or to prove what we are going to say," the speaker emphasized that he was "planting seeds" and went on to what he called "the nitty-gritty."

His first point was a clarification of the group's position, and he described what they were offering to us.

> We are preparing ourselves for what we feel is a unique opportunity, and it is also the opportunity of everyone in this room. Whether you accept it as an opportunity, whether you cannot accept it, we know that each one of you who hears it will be changed in the hearing of it; and in the days that are coming, because of the events that will take place, you will probably find some significant changes taking place within you.

He then shifted to an account of the history of the group and its leaders, "the Two."

> The two people that we met months ago were born in the United States just like you and I. They grew up and had families and jobs and careers, and everything, exactly as you and I. As they got into their late thirties, individual man and woman, without knowing why, suddenly they began to have the feeling that there was something that they were here for. Circumstances eventually brought them together. *And it was a couple of years before they began to realize that they had come from a different level, a level above the human level*, an actual, physical level out in space. [My italics.]

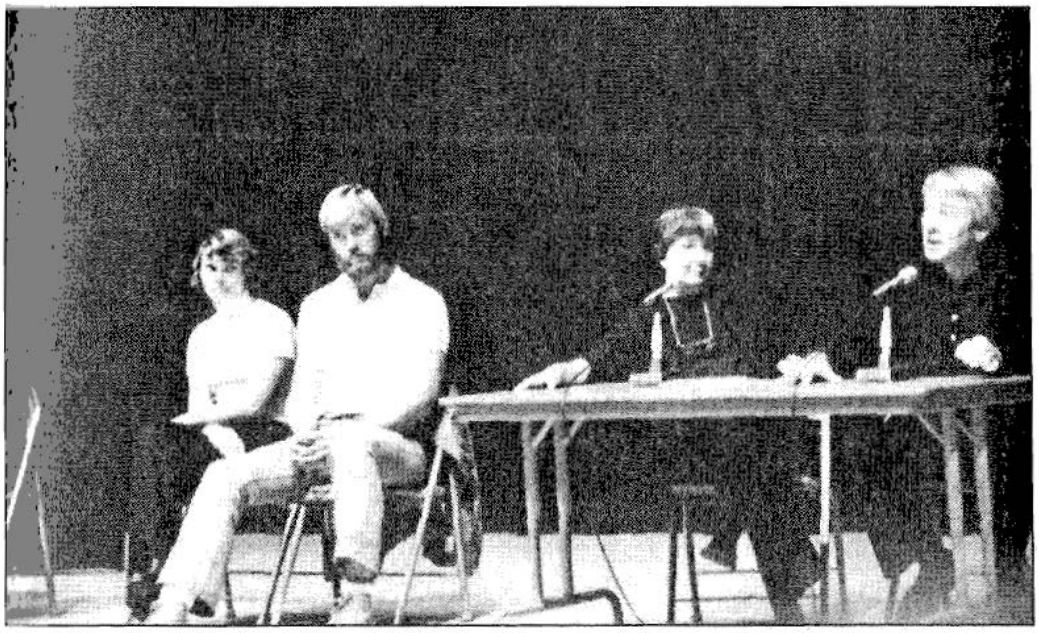

Figure 4.2. Public meetings held by "the Two" and their disciples before packed auditoriums revealed a very sincere, dedicated group completely committed to a fantastic interpretation of human destiny. (Photo courtesy of G. Askevold.)

Are most of us condemned, then, to linger at our present low level of intelligence, while the higher intelligences incarnated in a few lucky individuals go on to some other plane of existence? No! According to the H.I.M. doctrine, salvation is for everyone.

> The most important crux of the information is that what you acquire on this human level is your physical body, and you can take and convert that physical vehicle *into a different form*; it will look the same on the outside, but it's changed chemically and biologically. This physical body will then have the ability to leave this atmosphere and go out into what you and I would call space, where the radiation is extremely hot.
>
> The information they have brought to us is going to be demonstrated within a few months. They are now just finishing completing their own physical metamorphosis.

> *Their bodies have almost completely changed over physically, chemically, biologically. They look just like you and I on the surface.* Within a few months there will be a demonstration. When we have changed our bodies over through this process, we no longer have to endure disease or decay or death. If you find it extremely far out when you first hear it, you may be amazed at how quickly it seems to make sense and seems logical. And *you are capable of picking up this information without solving it on a rational, conscious level.* [My italics.]

The information, then, is to be regarded as an *irrational* piece of data. Here is an important fact: to follow H.I.M. or any other contactee group involves an act of faith, even if the language is that of science. Gone are the standards of the scientific method and the measures of the laboratory: our minds, these people argue, can now soar above these petty, meticulous, worrisome details.

> *There are those members of that next level who are very close to the Earth at this time.* Increased activity in the heavens which you and I probably call UFOs or falling stars [sic!] will testify to increased sightings. They are here solely to help those humans who embrace this information and want to go through the process.

Now comes the prophecy, the announcement that a *proof* of the power of higher intelligence will soon be forthcoming:

> In a period of months these two people, through some circumstance that they do not even know, *will come to be killed.* Three and a half days later, after having been officially declared dead by those who want to verify the fact, *their bodies will then come back to life again* to show you and I that when you have gone through this process you have actually overcome death.

A Lot of People are Tired of Playing the Human Game

After this resurrection, (which, as I write this two years later, has still not taken place, although it was predicted within "a few months"), the two individuals in question will be picked up by a UFO and go back to the level from which they came, a world where, naturally, there is no death, disease, or decay. Then everyone will know what the UFOs are, the believers claim.

The powerful analogy (but a misleading one, as the audience would later point out) was that of the butterfly, an image borrowed from the sixties. The speaker for H.I.M. could not resist using it as a symbol of metamorphosis:

> While the caterpillar is a caterpillar, if he is killed he doesn't become a butterfly. He must make that metamorphosis while he is a healthy, living caterpillar. He can no longer continue any of his activities; all the eating he used to love to do must end. He must come to a phase where he keeps all identity to himself. As a result he makes himself available to the power which transforms him. Those UFO vehicles are here to take those who complete this transformation successfully.
>
> A lot of people are really tired of playing the human game, and a lot of people have already copped out and left, in their own way, for different reasons. There are some people who are just tired, and there are other people who, even though they really love the Earth, and care about things here, feel an urge and a compulsion, because of the unfolding of their own souls, to move to something higher.

What about the other belief systems? What about the religions that the doctrine of H.I.M. appears to supersede? The disciples of the Two point out that no other system has integrated the concept of

survival of death *and* the belief in UFOs. In this sense, the doctrine of H.I.M. is a genuine prototype for some future religion. At the same time, it is updating psychedelic themes of the previous decade, restating them for the UFO culture of the '70s and '80s.

The Scientists Have Kept It From Us

The themes that H.I.M. uses to establish its doctrine and manipulate its believers are the old standards of escapism:

> Fear of changing times and social conditions, symbolized by violent human behavior, weather patterns, earthquakes, and volcanoes;
>
> Desire to transcend the fear of death, embodied in the promise of travel to another physical level;
>
> Boredom and feelings of inadequacy in the human condition, desire to escape everyday responsibilities to a job and a family.

Joining the H.I.M. group means that none of these responsibilities need be considered significant any more. It is a step that anyone can take overnight, a form of intellectual and emotional bankruptcy less painful than suicide, and infinitely more glamorous.

The H.I.M. group is also out to capitalize on the growing misunderstanding between scientists and the public:

> Now, the physical fact that the doors are open means that there is actually an increased amount of radiation in this atmosphere. That increased radiation is what had been triggering the feeling of search in you and me. This is the reason we've all been looking, and you can also think of

> that band of radiation as an extreme ray of light, *a light that exposes everything. It exposes everything at every level of our government; it exposes more things on the level of UFOs; it exposes things about our universe that the government and scientists and astronomers have been slightly aware of, but have kept from the general public because they didn't even completely understand what it meant.* [My italics.]

There is indeed a language barrier between scientists and other people. Within a given individual, there are also irrational forces that tear the mind apart. In this respect, the questions and answers during the Stanford meeting were illuminating. The first one had to do with the personal history of the speakers:

> Can you tell us a little bit about yourself? Like who you are, what you do, where you all come from, how you got together, how you met the two people, things like that? Because right now we have no idea of anything at all about you.

The question was expected. A tall young man with blue eyes, wearing a white sweater, answered earnestly:

> We were sitting in very comfortable jobs with family situations in the exact same spot you are sitting in. The information came directly from the Two through the mail, and said, if you would like to know more, write in. We did. Then it suddenly appeared that there were a number of people like this, all in one area, that were interested, and the Two people came to that area. They extended the opportunity to help us better decide if we really understood the material and if we *actually really wanted to leave this human life.*

"Are there only two on the entire planet?" asked a middle-aged woman in the back of the room.

"That is true."

"What is the end result of all this going to be?" she insisted. She had remained standing behind the last row of chairs. She seemed ready to join the cult. "Are we going to formulate a new civilization out into space that will complement human life here on this Earth?"

> No, we're not going to create a new civilization out in space. This process is available to those who would like to take advantage of it. Let's call it the graduating class of human beings from this planet. This is the normal course that has been going on for millions and millions of years. A lot of people thought, what happens when I die, is this the end-all? Well, *whatever your religious belief might be*, it makes absolutely no difference. This is available to everybody. There is another step which has been going on for millions of years, off of the Earth's atmosphere.

It Only Costs Your Life

A girl with long hair got up in the audience and addressed the eight disciples:

> I'm curious to know how you got your belief concept going with these two individuals, because I have lots of beliefs and sometimes they're incorrect. I follow them for a long, long time until I find that I'm batting my head against a wall. What questions do you ask yourself? You've already answered one question by saying that you can't answer it, because your brain cannot form correct statements... I can go along with that for a while, and then all of a sudden I need more.

One of the men decided to answer this, after some hushed consultation with the others:

"If I understand you correctly, you're asking what made us do this, right? I have known, during my whole lifetime, that something was going to happen at this space and time. Why, I don't know. 'When the student is ready, the teacher presents himself.' I knew that when my special mission on this Earth lifetime, at this particular time, came forth, I had been preparing for it and I would recognize it and know it and pursue it. I said, oh, you're crazy, who do these people think they are? Here I am in my own little world and everything is functioning beautifully, and I have my life and my income and my family, and all the fine things of life. And yet, something here says this is it! You've got to do it. That is about the best answer I can give."

"Do I understand you correctly in that you are a class of students in a fashion, and you hope to graduate?"

"We're taking our final exam, if you want to put it that way."

"All right. Is it possible that one or some or all of you are going to flunk?"

"Yes, it's possible. But we all push right to the end. Don't let us mislead you on any level. It is extremely difficult. It's free, which is the first thing that may make a lot of you say, 'How could it be free?' because everyone else around is charging a lot of money for what they want to offer you. It's free, but it's very difficult."

"It isn't free, because you put in time, and devotion, and effort," objected the girl.

"*It only costs your life, you know...*" the man replied.

A man who must have come to some personal conclusions regarding the deception broke in to ask:

"How do you know that you're not being deceived by demonic forces?"

The answer was less than adequate:

> The potency of the information speaks to you. When you get the information and you read through it and you realize that you understand it, that you're being pulled toward it, *and you don't know why and you can't figure it out on a conscious, rational, human level, that's the clue right there.* Something inside you says you know you're going to do it, you know you're going to do it.

Someone in the audience yelled, "That's how demonic forces work!"

Another disciple picked up the ball: "That's an impossible question to answer. Except that in this particular process those individuals in that next kingdom are so close that they step in and take over and keep any force from this level from influencing you otherwise."

A dreamy young man got up and testified, "A lot of people think I'm crazy, but sometimes it'll be a bright night and I'll be sitting outside and saying, come on down, come and get me. *I've always wanted to be picked up by a UFO...*"

The eight disciples smiled, and the one with the blue eyes said, "We've been looking for you, too!"

The mystery of H.I.M. was brought down to mundane proportions in the ensuing months. In November it was discovered that the two people who claimed to be the leaders of that outer-space organization were in fact quite ordinary humans: M. H. Applewhite,

M.S. born in Spur, Texas, a musician and opera singer, the son of a Presbyterian minister; and Bonnie Nettles, age 48, a nurse who met him in Houston in the early '70s while he was recovering from a mental breakdown. They had first created meditation centers, then about 1973 they began recruiting for H.I.M.

One woman who joined their group for two months in 1975, but subsequently refused to follow the party line, commented: "These two people are dangerous. It is not hypnosis. It is thought transplant."[1]

The group led by "the Two" has now become so notorious that I need not spend more time with them; many articles have been published about them, revealing much about their intentions and methods.[2] Yet I was carrying their image in my mind when I flew to Spain in December 1975 to investigate another aspect of the UFO mystery. The important thing was this: an increasing number of humans claim contact with space beings. They believe that the spacemen are, in fact, here with us. This belief is of enormous importance to individuals and to society. Although I consider the beliefs of "the Two" to be childish fabrication, the fact remains that they have touched a sensitive nerve. They found many people to listen to them. At the Stanford meeting, they made half a dozen new converts. Later, however, they began losing members. The people who left their group would just go home and, for several weeks, simply stare at the walls.

The Epic of Jacques Bordas

Those who come into close contact with the UFO phenomenon seem to bear its mark forever. Some become nearly mad; others slide into silent contemplation. Still others seem to reach a physical and mental state which sets them clearly apart from the human race.

Such is the person I now want to introduce to the reader. Jacques Bordas was born on July 20, 1911, grew up a weakling, had several encounters with extraordinary beings, and was totally

transformed as a result of his experiences with them. This is what Antonio Ribera, a gifted Spanish writer who has known him for many years, said of him:

> He still has muscles of steel, and takes long walks through the mountains of Andorra, where he lives in a magnificent villa among the pine trees. He skis down the slopes, sleeps three or four hours a day – his body requires no more. He spends a large part of the night standing naked and motionless, as if recharging his "batteries" in a shower of invisible rays.

Until the age of 12 Bordas was very sick indeed. Because of a hormonal deficiency, he was enormously fat and could walk only with difficulty. His mind was closed. Neither the public schools of Barcelona nor private professors could get his interest. Then Bordas underwent a strange transformation, similar to the metamorphosis so eagerly expected by the followers of H.I.M.

At twelve, in August 1923, as the boy was lying down, he felt the urge to climb to the terrace, and there he saw something. Was it reality or a dream? He saw some small metallic, triangular devices, similar to miniature planes; three of them landed near him. They measured less than nine feet, and one of them opened like a fan. A being came out of it wearing a white suit and a bright white mantle. This man, who was not taller than the boy, said:

> We have come to see you, because we have taken you under our protection. We know how much you suffer, and we know your dream of becoming a strong man, an athlete. You will realize it, with our help; you will be strong, not only physically but mentally, too. Now that we have adopted you, we will never forsake you. In the future we will come back to you again. In the meantime, as a token of friendship, take this.

The strange messenger gave him a dark, square candy and instructed him to eat it completely, warning him that, as he did so, he was beginning a new life. He went back to his triangular airplane and took off, followed by the other two. They flew toward Tibidaro Mountain. When the boy woke up, he had a taste of tar in his mouth.

During the next four years he underwent an extraordinary transformation, and became physically very strong. At the same time he developed a fascination for mountains and for science. At eighteen he ran away from home with two friends and joined a circus. Bordas also became an expert mountain climber. He was the first Spaniard to climb Green Needle, in 1934. In 1937 he crossed the Grand Jura and ascended Grand Chervoz.

A short time before the Spanish Civil War he passed the examination to become the meteorologist in charge of Turo Weather Observatory, on top of Montseny. He came out first of many applicants, and went to work on the mountain. During this period he recalls only one curious incident. There was a knock at the door of his isolated cabin one night. He got up and opened it: the area was deserted. He took his gun and searched every corner of the rocks – still no one. He went back inside. A few minutes later, he heard something that scratched the window. He got up and this time he saw a human form: it was standing on a narrow ledge above a sheer drop of a thousand feet. The shape walked away toward the abyss, but instead of falling it kept going horizontally. The second messenger vanished in the distance.

The Civil War forced him to go back to Spain as an Air Force officer. As the political structure of the country collapsed, he took the side of the Nationalists and became the leader of a group that sought refuge in the mountains. He was tracked down, arrested, tortured, thrown on a prison ship, and managed to escape. He rejoined the ranks of the Nationalists, but soon came into conflict with his superiors because he disapproved of the summary way in which "Red" prisoners were tried and massacred.

He was kidnapped by three men hired by one of the officers he had antagonized. In classic gangster style, they took him to an isolated cabin, ordered him to take off his clothes, and shot him. What happened then? How did he survive this execution? We can only speculate about this point. The fact is that the would-be killers became convinced that they must be facing some supernatural power, because they ran away in abject terror. Our man picked up his clothes and went out.

Antonio Ribera met this extraordinary man at a time when he had enemies on both political sides: the Reds had thrown Bordas into jail because he had resisted the terrorist movement; and the Nationalists had tried to kill him because he disapproved of their summary trials and cruel executions. Ribera's father, who was Rumanian Consul in Barcelona, helped Bordas escape to France. He became the manager of a small hotel in Casteil, a village on Vernet Mountain, at the foot of the Canigou. He was there in 1951, dividing his time between his activities as an official mountain guide and the management of the hotel, when he came for the third time into contact with the force that had twice already influenced his life: the irrational, inexplicable projection of another intelligence.

The Stranger From Above

Jacques Bordas was resting in the patio when an unknown man came before him and gravely saluted. This third messenger was over six feet tall, with an athletic body, clear blue eyes, and long blond hair. He wore black boots, close-fitting trousers, and a gray garment with ropes around the neck and wrists. His eyes were slightly elongated, and his hands were very white.

"I would like to beg of you a favor," he said in perfect French. "Can you get me every day, at the same time, two bottles of milk and some bread?"

They agreed on the time and place, and the man came back every day, never saying anything until Jacques asked him where he came from. "From above," was his answer. Jacques thought he meant "from the mountain." He imagined the man was a runaway, perhaps a German. When they had a more lengthy conversation, it was so full of mathematical terms that Jacques hardly understood half of it.

"What are you doing in these mountains?" Jacques asked.

"I am doing a study of the topography of Canigou," replied the man with the strange eyes.

"Can you show me what you do?"

"I will bring you something tomorrow."

The next day he brought Jacques a sheet of strange, parchment-like paper on which the whole mountain was drawn in the finest detail. It was covered with unknown symbols.

Jacques Bordas tailed the visitor when he went back to the mountain. He walked in an even, easy step, going up in the same graceful way he had come down. Jacques managed to see his "camp": he noticed a peculiar gray conical object he took to be a low shelter. Next to it Jacques saw another being whom he thought was a woman.

In the next few days the conversations with the stranger took a political turn: "Man must tear away his egotism. Man believes that he is unable to do this, but he can, although it's very hard," he continued. *"Man believes he is the only important being on the Earth; he ignores the fact that he is nothing more than one element in natural evolution. In spite of his unbounded pride, his so-called knowledge, there is another species evolving now that will replace him in due time. Even your children are undergoing a transformation: they will change everything, the social structure, religion..."*

On the last day the visitor told Jacques: "Tomorrow I must go back up there, and since I do not have any of your currency, I will pay for your milk and bread with something your people appreciate."

"Forget it," said Jacques. "You have already repaid me with all you have taught me."

"No," said the man, "take these rocks: this is gold from the Cadi River. It will repay you."

He gave him a few rocks that Jacques later took to a jeweler in Perpignan: it was indeed gold.

Jacques' life entered a period of great changes. His first wife and son died in Casteil. He married again and had another boy. If we are to believe the story, his psychic awareness began to increase. He became able to find lost objects at a distance. It is a fact that he moved to Andorra on an impulse and decided to make furniture (a trade at which he had no experience whatsoever). He was so successful at it that he became an excellent cabinetmaker and one of the richest men in Andorra: his factory is now exporting to 30 countries. He claims that he is a healer, but declines to use this ability except in very special cases. He seeks no publicity and no fame.

During the summer of 1971 he received a phone call from Paris. He thought he recognized the voice of his visitor of the Canigou, twenty years earlier:

> I am calling from a car in Bois de Vincennes [one of the largest parks in Paris]. You will undergo another mutation. You will not grow older. Your consciousness will open itself to universal truths.

The language of these communications is the same as in the statements coming from the H.I.M. group.

The Meeting in Barcelona

I flew to Barcelona to meet Antonio Ribera and another Spanish researcher, Ballester-Olmos. As the aircraft circled over the harbor, I reviewed in my mind the many topics we had to discuss. None

was more intriguing than the fate of Jacques Bordas. As soon as we were in Ribera's car, driving up the mountain, I told him that I was toying with the idea of going on to Andorra in order to meet Bordas in person.

"You will not have togo that far!" was his answer. "He is spending several weeks right in this city. You can talk to him tomorrow."

Bordas at 65 is a strong man who does not look over 50, and gives an impression of intense vitality. His education is very limited, but his knowledge of business is keen, and his understanding of nature around him – especially when he speaks of the mountains – appears exceptional. We spent most of our time, however, discussing the being of the Canigou and his subsequent "contacts."

The story of Bordas is much more substantive than the tale of the ordinary contactee. George Adamski, for instance, has described an alleged meeting with a tall entity with long blond hair, but no one else was a witness to the event, although George Hunt Williamson assured me that he had seen the craft in flight. In the case of Bordas, not only does the jeweler remember the gold nuggets that Bordas brought for his assessment, but several people in Casteil do recall *"l'être étrange,"* the strange being that came every day to speak with him.

"When was your last communication experience?" I asked Bordas.

"Only a few weeks ago, in the house in Andorra. The room appeared to fill with red light particles, and I went into a trance. I heard a voice telling me that soon I would be needed."

"How do they identify themselves? Do they say where they come from?"

"They say they are from Titan," he replied quietly. For some strange reason I was beginning to trust something in this man, although I couldn't buy his theories.

"Perhaps you know that many people in America, both North and South, have made claims similar to yours. Only the communications are never consistent. Do you trust the source of these 'messages'?"

"They could well be saying this because it is something I can understand. I have no proof that it's true. Besides, there are Luciferian forces out there..."

At this point I became seriously concerned that I was going to be treated to a conventional discourse on righteousness. I had had enough of that from the Human Potential types at home in California. Better find out right now. "Do you mean there are different kinds of manifestations, and some are dedicated to Evil and opposed to Good?" I asked.

"No, I do not mean that," said Bordas, to my considerable surprise. "Those are simply forces of a different type, which we are not able to comprehend. When we have evolved sufficiently, we will realize that the contradiction was only an apparent one."

This had been a fruitful discussion as far as I was concerned. Bordas had demonstrated a critical ability that contactees usually lack. Their commitment to a particular source – the source of what they claim to be their "wisdom" – is generally so high that it borders on religious fanaticism, and indeed often triggers such fanaticism in their believers. Yet Bordas was open-minded.

In Jacques Bordas, then, I found something new: a man whose life had been bent out of shape at an early age by the apparent intervention of another life form. He said that he had been adopted by the alien force, touched by another energy! Then came the rationalizations, the attempts at explanation: the early incident could have been a dream. It is not unusual for obesity to give way to normal development at puberty. Some hormonal deficiency could have been corrected when Bordas reached that age. The case was an intriguing one, nonetheless, because of the later events. Not only was the "being" of Canigou alleged to have impressed others in the village, including the Mayor, Mr. Nou, but he had demonstrated before them some unusual abilities: when the son of Bordas attempted to take his picture, the exposures came out blank, although family scenes on the rest of the film were normal. When the good Mayor

Figure 4.3. Jacques Bordas, photographed during a visit to Barcelona, is one of the most remarkable European contactees. He claims to have received gold from a strange being whom he met repeatedly in the Pyrenees in 1951. (Photo courtesy of A. Ribera.)

confronted the stranger and demanded to see his papers, the tall being is said to have looked at him in such a way that he became confused and forgot the question.

In recent years three investigators with the French UFO group LDLN went to Casteil and tracked down the Mayor. He confirmed that Bordas settled in the village in 1940 and managed a hotel owned by Mr. Nou. He was regarded as an "original," however, and lived by himself, often taking long hikes in the mountains, or painting. A show he organized in Perpignan met with little success. Mr. Nou had no recollection of the "strange being," a fact that supporters of the story take as an indication that the Mayor's memory was erased by the visitor. Another villager, restaurant-owner Michael Cases, told the investigators that he had known Bordas fairly well, and regarded him as "a nice guy," but one who craved attention. It is unfortunate that none of the people interviewed was able to absolutely confirm

or deny Bordas' story, although Mr. Nou's statement that he doesn't remember the being casts some doubts on the validity of the claims. The believers in contact stories will be quick to point out that such selective forgetfulness is another trademark left behind by our visitors!

Those who follow the claims of Jacques Bordas are convinced that there are aliens on the Earth. If Jacques Bordas has seen them, they say, why shouldn't we believe all the other contactees? Why shouldn't we go up in a flying saucer, like *the Two?* Jacques Bordas doesn't play the "human game." Like the Two, he feels that he is living for something else, a level of reality which transcends this planet. Like the Two, he claims to have been biologically transformed by his encounter. This idea has universal appeal: it is tempting to assume we can all be transformed, metamorphosed. Why shouldn't we survive beyond death itself and attain that higher cosmic level, as Timothy Leary and other scientifically trained minds are inviting us to do? If the secret contact with space could change a single man, why couldn't it have the same effect on a whole group, perhaps even on the whole human race? A tempting lure indeed. It is easy to see how such a belief can spread, and what new organizations can spring up to propagate it. But I was going to find out very quickly that the charming and mystical tales of the contactees also had more sinister connotations.

Part Two

The Manipulations

Here in the dark I grope, confused, purblind;
I have not seen the glory and the peace;
But in the darken'd mirror of the mind
Strange glimmers fall, and shake me till they cease.

R. W. Buchanan, quoted in D. Davidson,
Remembrances of a Religious Maniac (Shakespeare Press, 1912)

FIVE

The Political Overtones

Like many people, I have no religion and I am just sitting in a small boat drifting with the tide... today we stand naked, defenseless, and more alone than at any time in history. We are waiting for something, perhaps another miracle, perhaps the Martians. Who knows?

Federico Fellini

In December 1975 I was returning from Barcelona, where I had spent most of the day with Jacques Bordas.

I was dragging my suitcase through the long white corridors of the Paris subway when I saw these lines, which had been hurriedly scribbled with a black pen on a yellow poster:

THE LORD IS AN EXTRATERRESTRIAL WHO HAS RETURNED IN A FLYING SAUCER.

Order of Melchizedek,
rue Jules Valles Paris XI

I copied this address on the back of my subway ticket and placed it in my wallet. The next day I was walking up rue Jules Valles in the bitter cold. Suddenly, this morning, the passersby had taken on an air of misery and shuddering frailty, rushing about with hands in their pockets, covered up with coats and scarves.

The mailboxes downstairs told the simple story of the building: apartments rented by workers of modest circumstances, names that were those of immigrants; there was no carpet at the foot of the

stairs. A baby carriage was parked in the corner. I climbed to the second floor and rang a bell. A short woman with a kind, sad smile, oddly wearing a coat and a woollen cap, greeted me. I apologized for the unusual hour of my visit but she stopped me: "Do not worry, you have come at the appointed time."

She gave me a long, meaningful look, and said again, slowly, "You have come at the appointed time."

Do Spacemen Drink Champagne?

The apartment was chaotic. There was no table or chair anywhere. An open closet revealed a mass of clothes piled on the floor. Two windows borrowed some light from the frozen street. A few scattered cushions adorned the first room, a piece of cloth was spread on the floor of the second one; there were dusty pictures and dirty dishes; over this drab misery hovered the massive figure of a bearded man wearing a tattered shirt and torn jeans, and drinking champagne with a young disciple.

They invited me to have lunch with them: salami and pâté with an apple, perhaps. And some *Veuve Cliquot*? Hardly what American contactees had led me to expect from outer-space believers. The followers of H.I.M. drank Fanta Orange or Diet Pepsi. The older crowd, the members of the Universal Party who had voted for Gabriel Green in 1960 when he ran against Kennedy on the "Space Platform," sustained their energies with tall glasses of bourbon. Perhaps I was among enlightened brethren who would allow me to raise my soul toward higher worlds without demanding that I lower my standards in this one?

The conversation that followed soon shattered the illusion. First I exchanged some words with the younger fellow and found that he worked with a major computer company; he was clearly a neophyte in the group. The bearded man introduced himself as Ivan, and explained to me his purpose in life:

> You see, we are surrounded by barbarism, but the barbarians will soon have to submit themselves to the new revelations. Besides, all the governments on Earth now acknowledge the truth of what we're saying. Giscard has even gone to see the Pope, you understand what that means, no?

They gave me several leaflets and other samples of their puzzling literature. The latest release from the Order of Melchizedek announced the imminent flight of seven flying saucers over Paris. They would land on top of the Radio and Television Building: "the Peoples are invited to attend this Circonvolution," concluded the leaflet.

"Do you ever meet extraterrestrials?" I asked Cyna, the woman who had opened the door.

"I meet them everywhere. In the street. In the stores. They are here. They tell me what to do. They stop me when I'm about to make mistakes."

"Do you want more Champagne?" asked the Priest of Melchizedek.

I admire his philosophy. On California hilltops, hungry hippies await the flying saucers with trepidating hearts and frozen feet. I have met contactees in the suburbs of Chicago, leading virtuous lives to be worthy of their Space Brothers. They abstain from sex and wine.

Ivan stands far above such mediocrity. He waits for the visitors from space in comfort, ready to greet them with a toast: "Be not forgetful to entertain strangers, says the old text, for thereby some have entertained angels unawares."

I have before me the leaflets given to me by the French Order of Melchizedek. They contain some startling announcements:

> My mission is to announce that the Lord is on the Earth. He is the chief of all the Extraterrestrials, of all the UFOs and all the Planets. He comes to save the Earth.

> All the money in the world is obsolete. Only the land has meaning. All religions are abolished. The military service, detested by the Lord, is forbidden, thanks to the antimatter guns of the UFOs.

The same leaflet goes on with a definition of the strange organization that is spreading this curious bit of news:

> The Order of Melchizedek is an association of Extraterrestrials where everything is taught and given freely. The first believers will also be the first to be served, and besides they will be given proofs, like St. Thomas. They will travel in flying saucers. This has already happened to many of them.

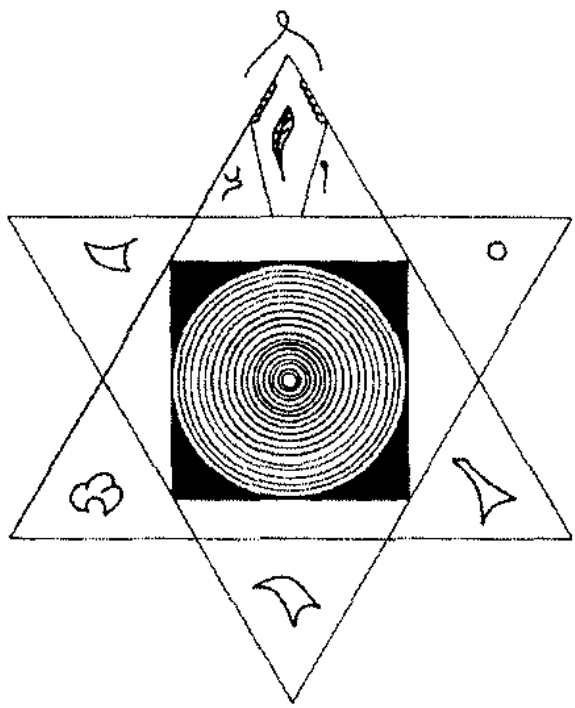

Figure 5.1. A pentacle given to the author by the French Order of Melchizedek, which aims at eliminating money, religion, and war. Members of this Paris-based organization claim to be in constant contact with extraterrestrials.

The Coincidence in San Francisco

In the shadowy world of occultism it is often difficult to distinguish truth from hoax, to disentangle the true purpose from the tinsel ornaments and the bizarre trappings designed to hide it.

Who is this Melchizedek who is becoming a symbol and a rallying point for saucer contactees? He is, to put it in today's terminology, Abraham's guru! In *Genesis* it is said that the King of Sodom went out to meet Abraham after his victory over his enemies, and Melchizedek, King of Salem, brought forth bread and wine; and he was the priest of the most high God. To find a reference to him on a subway wall in Paris was bizarre, but an even stranger mention of his name was awaiting discovery in the advertisement section of a San Francisco Ballet program:

> Order of Melchizedek
> Sunday Services 12 p.m. to 1 p.m.
> Hyatt Hotel, Union Square
> Stockton and Post, San Francisco

The announcement gave a phone number and the name of the minister, Dr. Grace Hooper Pettipher, Ph.D., D.D., International Lecturer and Representative, Order of Melchizedek. There were meetings on Wednesday evenings. My wife, Janine, and I went there and paid our three dollars each.

The meeting was taking place in the carpeted basement of the modern structure, in the subdued light of a small conference room at the end of a corridor. On a small table were two baskets of fresh flowers. The sound system played classical melodies, softly. A few people, young, intense, clean, with white shirts and long hair, meditated. Others kept arriving, some saying hello quietly to the bearded fellow at the door, others walking in with self-conscious smiles, glancing toward us, looking in their pockets for paper and pencil, ready to take notes. The man who operated the tape deck

had a heavenly smile on his face, and I suddenly became suspicious of the entire group. I had seen the same smiles before on the faces of so many believers who had found Perfect Bliss! At Zen meetings and Hare Krishna dances and meditations with gurus, I had observed the same vacuum in the eyes and on the lips of enraptured young men and young women, with what a French humorist has called "an idiotic air, relieved by occasional flashes of dullness." Sometimes in my observations of these groups I have run into *the same people*, equally blissful under the influence of Sri Chinmoy, of Reverend Moon, and of Werner Erhard. Would the Order of Melchizedek turn out to attract the same kind of believer? And what, exactly, did they believe? Dr. Pettipher would soon come and, I hoped, answer these questions.

As we waited, a disciple passed around some notes in preparation for the evening lecture, which was entitled "Be Your Own Psychiatrist." I studied these notes in vain. Their only effect on my mind was to produce a dull, warm, apathetic daze:

> Positively applied Psychiatrics of Spirit exposes to light of Spirit, releasing the hidden psychic elements of the age-old psyche with its "dark indigo tidal flow" through the entire subconscious of soul.

It went on like this for two pages...single-spaced. My brain softly washed by this tepid prose, I waited. The meditating group around me was going in deeper.

Perfection is Contagious

Dr. Grace Hooper Pettipher came into the room suddenly, moving like a sailing ship maneuvering into a channel. She was tugged this way and that by assisting hands, classical music playing, her white dress sail-like. She navigated among the chairs toward the front of the

room. She faced us with an ecstatic expression on her face. She might be seventy, but her energy was that of an adolescent girl, and her poise was perfect as she sized up her audience, nodded to her enraptured disciples in the front row, and gave us a few more minutes to enjoy the music. Suddenly she began her lecture with passing reference to the notes that we had received from her assistants, quickly set them aside, and took off into spontaneous revelations.

This would be, she assured us, our first lesson in mysticism: you are *with* your Soul, she added, but not necessarily *of* your Soul. Are you living as a Soul, or as a Spirit? If you have lived before only as a Spirit, then perhaps you have no remembrance as a Soul. Perhaps, on the other hand, *you used part of the universe as a Soul?* In the Order of Melchizedek, before Abraham, there was no question of psychic powers such as clairvoyance. (How does she know?) There was cosmo-voyance, the vision and hearing of God. This was what the lecture meant, about "being your own psychiatrist." You had to become a user of God's mind, which in fact is the *only* mind.

She was using absurdity and confusion in the skilled way of a brainwashing expert, with what appeared to be a native ability to pull lightning flashes from the entanglement of her mystical jargon:

> You must operate as a spiritual being. Who are you? Who caused you to be? Who are your Soul parents? Perfection is contagious, and you have been given perfection in your Spirit and mind unlimited.

She switched frameworks on her audience again, from the mystical to a pseudophysical description:

> There are seven times seven aethers that form the garments of your soul, radiating in etheric wavelengths that rotate clockwise around you.

She stopped and looked at us for a long time, as if she could see weird colors rotating around people in the audience. No one stirred. Her voice had a deep quality that held attention; her personality dominated the room in spite of her aimless verbiage. She took cognizance of the charged atmosphere: "We're beginning to transmute. We've gone pretty high, all of a sudden."

The flow of her words became more colorful and definite. Her substance now was historical and mythical, her assertions punctuated by movements in her white dress, long, incisive, hungry glances from the lively eyes in the wrinkled face:

> We've all met before, near the Mediterranean. For the last twenty years we've had Egypt with us, people who reincarnated from that period. We're coming out of it now. People remember meeting in Greece, in Atlantis...

Atlantis on Fifth Avenue

"We lived in harmony in Atlantis," she said with the matter-of-fact intonation of a housewife recalling some childhood memory. "Unfortunately the heaviness of mind sank the island. Parts of this heaviness are still with us."

Atlantis...she saw it on Fifth Avenue, ten or twelve years ago. Grace was walking on the sidewalk on a hot summer day, and suddenly it was there at her feet: a vision of palaces and parks, an ancient city alive and excited. "God, give me a witness!" she prayed. Then she saw her friend Emma Fox in a doorway.

"What are you doing there, Grace? What are you looking at?"

"I'm investigating Atlantis, can't you see?"

> We must never make that mistake again; that's the lesson of Atlantis. We must never manipulate others, never camouflage

> our feelings. Live a straight way of life, because the power from above must go down straight, or lose its effectiveness.

Dr. Pettipher recalled her first visit to San Francisco, at the time of the hippie movement. She couldn't believe that so many souls from the ancient world had reincarnated at the same time, but that only confirmed her theories, she felt. The hippies came from Greek times, and she finds proof of this in their later disappearance from America: hundreds of them now live in caves in Greece; she has seen them. They have returned to their normal environment. "They were darlings," she said, "but they didn't understand bodies. People come from all kinds of places. Even here, in this room..." she stared very hard at Janine and me, then said matter-of-factly, "we even have some who've come from outside this planet tonight. There are beings who come in UFOs, and people go away with them."

Finally she spoke of sex, and she made it clear that no emotional involvement was permitted to those who followed her philosophy; if a new disciple has a lover, let that person say, "Look, I've discovered a new way of life – let's finish this relationship." She was hitting hard. In extreme cases, marriage was O.K. if the attraction was too great, but that was the extent of her willingness to tolerate the passions of the flesh. Subverted sex, she said, turns to lust for money; it's like taking mud from one bank of the river and dumping it on the other bank. She had some haunting phrases:

> Most people are ships that pass in the night. Those that pass in the day you remember. Think about it: if you remember me and I forget you, who is the stronger of the two? Never leave a business imperfect or unfinished. Stay with it. Don't cover up your mistakes; use the light. You shouldn't decide what is good or bad, but what you, personally, wish to know. Light can only look upon itself. It looks at the darkness and says, "Hello, light!"

The Secret Contact With Space

The members of the Order of Melchizedek throughout the world regard Pettipher's statements as fact, and they accept the presence of Space Beings among us. Why is it, then, that their publications say nothing about this exciting development? Are they hiding something? Is there an "inner circle" behind the trivial metaphysical verbiage offered to the uninitiated? The lectures by "Dr. Grace" contain tidbits of fascinating time-space theory hidden by layers of pseudomystical jargon, but what is it that individual members of the group really believe?

About the time this question began to bother me, one of my friends, whom I will call Steve, had developed an interest in the philosophy of the saucer groups. When I told him of the existence of the Order of Melchizedek, he joined it enthusiastically and began to read Dr. Grace's pamphlets. He was disappointed.

"It's pretty bleak, to say the least," he told me. "It speaks of 'negative vibrations' interfering with the aura and of 'unfoldment of spiritual consciousness.' Nothing you can verify, no scientific content."

"Is there anything in all this literature that gives information on the history of the group, its traditions?" I asked. I like to understand where things come from, an old-fashioned habit I got from my French education.

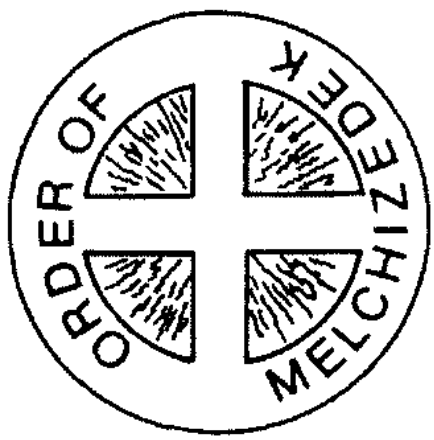

Figure 5.2. The seal of Melchizedek as used by Dr. Grace Pettipher.

"When I asked that at the meeting, I only got some vague generalities. When Dr. Grace saw me for the first time, though, she said something curious. She said, 'You've come a very long way, haven't you?' I asked her about it later in the evening, and she said I was already quite advanced."

"Do they have anything to do with any of the saucer cults?"

"As a matter of fact, I met a girl at the meeting who was going on later to see some followers of another group called *Urantia* who assemble in somebody's house in the Mission district. She has been with Dr. Grace for two or three years, and considers her to be a sort of grandmother figure. This girl and a man were the leaders of this Urantia group; the man thought that Dr. Grace didn't have it together enough, and the two groups split."

Occult groups follow the same general rules. They often have a covert purpose that only a few leaders know. They have a doctrine and a recruiting technique. I asked my friend how he thought the Order of Melchizedek operated.

"They work pretty much like any church does," he said. "They have a dogma that says members of their Order are pretty special, of course."

"In what sense are they special? Do they have some kind of initiation?"

"I don't know. They haven't initiated me, anyway. Grace did say something striking about an experience she had near Glastonbury, in England. She was staying with some friends, and sleeping near a window overlooking the marsh; during the night the room was suddenly filled with bizarre beings who motioned her toward the window. Instead of a marsh there was a beautiful lake."

This was unexpected: a vision that came straight out of the medieval mystical literature, communication with the Sylphs...or were they Undines? "What did the beings look like?"

"She didn't say. There was a full moon in the sky. She went back to bed, and the next day, when she saw her hostess, Grace said, 'The full moon was up last night,' and she said, 'Yes, it was,' adding,

'And you saw it reflected in a lake,' and she said, 'Yes, I did.' And she embraced her in a secret kind of way."

"She said that publicly? At the meeting?"

"Yes, she did. I asked her if she had ever seen a UFO. She had. She described to me what she had seen once in the eastern part of the United States, with her husband. It was a craft, only fifty feet or so away, and *she felt that the beings on board were communicating directly to her, into her brain.*"

After the meeting of the Order of Melchizedek, there was a party celebrating the opening night of Totentanz, a ritual dance orchestrated by a gifted San Francisco choreographer. I was surprised to learn that he was a member of the Order. The manager of his group, too, had seen a UFO in 1967. It was a cigar-shaped craft with a dome on top and on the bottom. It moved sideways between two clouds. "It was as real as a 747."

I Am Only The Instrument

In 1963 the Lockhart Research Foundation published a book entitled *MELCHIZEDEK TRUTH PRINCIPLES from the Ancient Mystical White Brotherhood.* It bore the subtitle, "Fourth Dimensional Teachings Through Frater Achad," suggesting that the book was not *written* but *revealed* through automatic writing. It was full of the same vague, meaningless sentences as the announcement of Grace Pettipher's lecture. Witness this passage on "the Healing Power of Love":

> When the five physical senses have become purged because of man's desire to do so, man no longer thinks in error, hence, he can no longer speak in error.

One of the chapters in the book is entitled "Calling a Chosen One." It refers to the Order of Melchizedek:

> Would you experience the inner revelation of the greatness of life? We impose no task. Love knows no task. It is because of the manner in which you have walked with your fellow man that we desire that you have a conscious knowledge of your oneness with the Unseen Ambassadors of God. Ever since man has been... *The Ancient Mystical White Brotherhood After The Order of Melchizedek Has Been...* Unto each man of Earth is allotted a position of Life's pattern, in each physical incarnation. You have followed your pattern well.

Is this the way out of the labyrinth, the open door leading away from the maze?

> As they who answered His call in the fulness of heart, they answered, "Ye, Raboni Ye." Would you answer the call at this moment, dear heart? If so, speak forth.
>
> *Student*: I choose, I choose the way. I am only the instrument.

Frater Achad, in real life George Graham Price, was receiving these lessons "in suspended mental animation." Today it is in the same state that dozens of believers receive similar communications and follow the instructions they contain because they are, after all, "only the instrument" of a much higher wisdom.* Where does this alleged wisdom come from? From the distant stars? I am beginning to wonder. *Could the source of the so-called "wisdom" be right here on Earth?* Could there be human manipulations behind all this?

---

* References to Melchizedek are numerous in the occult and masonic literature. In the Stella Matutina, the major successor to the Hermetic Order of the Golden Dawn, there is a special ritual for the invocation of Melchizedek. In her book Secret Societies and Subversive Movements, Nesta Webster says that "in the Melchizedek Lodges of Freemasonry, the Rose + Croix degree occupies the most important place."

I deliberately went out of my way to find out, armed with the knowledge that they understood this rule: the way to a man's belief is through confusion and absurdity.

The absurdity of many UFO stories and of many religious visions is not a superficial logical mistake. It may be the key to their function. According to Major Murphy, the confusion in the UFO mystery may have been put there deliberately to achieve certain results. One of these results has been to keep scientists away. The other is to create the conditions for a new form of social control, a change in Man's perception of his place in the universe. Are his theories fantastic? Before we decide, let us review a few other facts. We need to examine more closely the political connections.

Paris Flammonde, in his well-documented *Age of Flying Saucers*, remarked that "a great many of the contactees purvey philosophies which are tinged, if not tainted, with totalitarian overtones."[1]

A catalogue of contactee themes, compiled from interviews I have conducted, includes the following.

Intellectual abdication. The widespread belief that human beings are incapable of solving their own problems, and that extraterrestrial intervention is imperative to save us "in spite of ourselves." The danger in such a philosophy is that it makes its believers dependent on outside forces and discourages personal responsibility: why should we worry about the problems around us, if the Gods from Outer Space are about to solve them?

Racist philosophy. The pernicious suggestion that some of us on the Earth are of extraterrestrial descent and therefore constitute a "higher race." The dangers inherent in this belief should be obvious to anybody who hasn't forgotten the genocides of World War II, executed on the premise that some races were somehow "purer" or better than others. (Let us note in passing that Adamski's Venusian, the Stranger of the Canigou seen by Bordas, and many other alleged extraterrestrials were all tall Aryan types with long blond hair.)

Technical impotence. The statement that the birth of civilization on this planet resulted not from the genius and ability of mankind,

but from repeated assistance by higher beings. Archaeologists and anthropologists are constantly aware of the marvelous skill with which the "Ancient Engineers" (to use L. Sprague de Camp's phrase) developed the tools of civilization on all continents. No appeal to superior powers is necessary to explain the achievements of early culture. The belief expressed by the contactees reveals a tragic lack of trust on their part in human ability.

Social utopia. Fantastic economic theories, including the belief that a "world economy" can be created overnight, and that democracy should be abolished in favor of Utopian systems, usually dictatorial in their outlook.

Such ideas are present, in one form or another, in the statements of the organized UFO cults and sects that are described here, and they deserve to be examined in some detail.

SIX

The Venusian Candidate

Nothing belongs any longer to the realm of the gods or the supernatural. The individual who lives in the technical milieu knows very well that there is nothing spiritual anywhere. But man cannot live without the sacred. He therefore transfers his sense of the sacred to the very thing that has destroyed its former object: to technique itself.

Jacques Ellul

A NEW SUBCULTURE is growing around the idea of "contact" with other beings. What is its political and social significance? The way the believers mix together philosophical beliefs, political motivations, and pseudoscientific dreams reminds me of classical cases in psychopathology. Yet these people are not crazy. They are trying to keep their balance in a world where "official" science no longer provides good answers. Strange phenomena, designed and manipulated by forces they do not understand, have shattered the reality they were taking for granted. Once irrational beliefs about space visitors are born, irrational beliefs about new social forms on Earth are likely to follow. One group has been of special interest to me because it represents an extreme form of that process: the members of this group believe that flying saucers are sent here by some race of Space Brothers, and they are attempting to change the political system accordingly in anticipation of massive saucer landings.

We went to see Mr. T. in his mansion in the California hills. It was surrounded with palm trees, and had a great view of the city below. But there was none of the luxury with which Western wealth

tries to impress visitors: the walls at close range showed their cracks; balconies were empty; there were no flowers or lights, although this was the week of Christmas. In the park was dampness, and mystery seemed imminent.

Silence. Cold wind around the house, through the porch. We had stopped the station wagon at the edge of the trees to absorb the strangeness. Steve and I were about to meet the owner of the mansion, Mr. X, founder of an organization whose program included the recognition of the Space Beings among us. Like Cyna and Ivan, he advocated the *elimination of the money system* and the establishment of the "New Age."

He came politely to meet us at the door, a jovial man of sixty, wearing a white shirt and suspenders. He introduced us to a man he called "his colleague Marvin," the group's resident scientist. There was silence inside the magnificent rooms. We sat under a tapestry, at the foot of a formal staircase. I first asked him what the goal of his group was, and he said, "We try to present the Saucer point of view in our resolutions and our platform, as near as we can, which is not easy to do in one generation. To change to a no-money system would be a little hard on the economy. So we have built some ways of getting to it in a manner that will not hurt our economy and still will satisfy the people, and the Space People as well. The Space People have O.K.'d our platform, entirely. And we have had our convention; we've had two major conventions."

Steve said, "We'd love to attend the next one."

Our host replied jovially, "We'd love to have you. I'll take your name and address, and we'll send you brochures as soon as they are available. But right now we're striking for money. Oh, we'll get it, don't worry, but...we haven't decided yet on the hotel where we'll have it in Chicago, it's possible one of the major hotels downtown..."

"The Conrad Hilton?" Steve proposed as a joke. As a center for political rallies, the Conrad Hilton brought back memories of the 1968 riots and the Vietnam War. Mr. T didn't seem to get the joke. He went on:

"Yeah, could be, and...anyway, it will be nicely presented, you know, and a lot of our friends will be there that have an interest. Anyone is eligible for nomination. We don't care how many tallies it takes to vote off, but we want to be sure the people get a man they want."

"A man or a woman?"

"It's either one; it doesn't make any difference, just so they're forty years old."

"This person will be your representative?"

"Yes, he'll be our nominee for the coming election for President."

"But how many people are registered?"

Mr. T. had to confess that he wasn't exactly sure: "We're much like the Republican or the Democratic Party in that respect: we don't really have members. We do have a Board of Governors, and we do have chapters, all over the Earth. We have some chapters in Australia, in Africa, in France... Let me say this, they do have members, these chapters, they do. And they have their officers."

Steve suggested, "Maybe we should start a chapter..."

Marvin and Mr. T. made approving gestures. I could already see us going into politics...on the Space Platform.

Many People Communicate with the Saucers

I changed the subject and asked if there were many people who could communicate with the saucers. "Yeah," said Mr. T. "There's quite a few people that have this ability."

Steve had heard that someone in Arizona, named Van Tassel, was building a device under instructions he had received from space beings; so he asked, "What about Mr. Van Tassel's Rejuvenator? Is he working with your group? I understand that there's a part missing."

Mr. T. turned to Marvin and asked, "You know about that?" But Marvin didn't appear ready to get involved. Maybe he didn't like Van

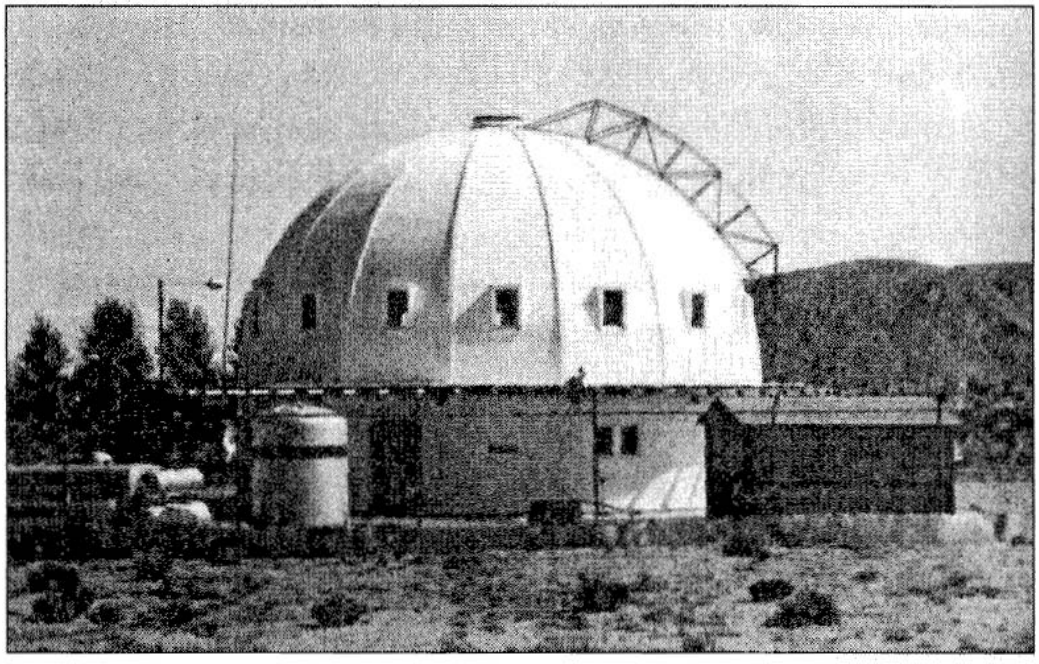

Figure 6.1. The contactee movement has built many strange stations and much esoteric equipment. This four-story structure, rising in the California desert near Yucca Valley, is the work of George Van Tassel. Built entirely without nails or metallic fasteners – to accord with the specifications allegedly given by the space people – it is called the Integratron, and is supposed to reverse the aging process. (Photo courtesy of *The Hefley Report, Psychic/UFO News.*)

Tassel. Contactees, although they often seem to agree on the surface, are just as jealous and spiteful in private as academic scientists.

Steve didn't give up: "Can you tell us something about your research?"

Marvin shifted uneasily on his seat and reluctantly told us, "Well, I have a degree in physics, but after I had done a little graduate work, I began to see that it was really all along the conventional laws of science. I wanted to completely reexamine these laws... I made improvements..." He stopped again.

I said, rather at random, "Can you tell us what you think of antimatter?"

"Oh, that's just some pipe dream," answered Marvin with disgust. "I could give reasons why antimatter couldn't possibly exist. Yes, I'm in a group that doesn't consider antimatter: these particles

they are continually claiming they are finding in those high-energy accelerators are artificially produced; they have nothing to do with this. They are plain old particles, they are meaningless."

"They are artificial? What do you mean?"

"Well, I won't go into the physics of it. The fact that they last for such an infinitesimal length of time, that shows there is something fishy about it."

This discussion is getting interesting, I thought. One of my physicist friends used to joke about photons. According to relativity, he said, they shouldn't have time to exist, since they travel at the speed of light!

"Do you think there is any danger with these accelerators?"

"The radiation that emanates from these high-energy accelerators is dangerous. It's doing a lot more harm than people realize. You'll find that the behavior pattern of people in the vicinity of these high-energy accelerators is abnormal behavior, you might say subnormal. This might be attributed to the accelerators. Look right around the university: notice how many oddballs, how many people are committing suicide, and things like that. In this area, the per-capita suicide rate seems higher than in places where you don't find these accelerators. Nuclear energy should never have been discovered. It's an abomination. It's an unnatural source of energy. There are other types of energy that make it obsolete."

I was tempted to joke that the crazy people I knew tended to cluster around Berkeley and Stanford, and not far from the big physics facilities. But I had always assumed their mental condition was a prerequisite rather than a result of their occupation.

"This is going to be important to understand," said Steve. "What do you propose to do to get science on the right track?"

"There have been a number of free-energy devices that have been developed over the last several decades, but they've always been suppressed, because the vested interests do not want them to come out."

I could read the disappointment on Steve's face. Many contactees want to make a free-energy machine.

"You don't mean...perpetual motion?"

"Well, perpetual-motion machines have been developed," said Marvin patiently, as if he was explaining the law of falling bodies to high-school kids. "It's been proven. They had physicists examine these devices, and they couldn't find any loopholes with them. They passed every conceivable test."

"But the energy..." began Steve, who was still looking for a rational argument.

Marvin cut him off sharply: "The conventional viewpoint of physics is so narrow and so limited they can't conceive that there is so much untapped energy right around you, it's completely untapped."

Antigravity Machines

Marvin was now on his favorite subject, attacking the "official" scientists. "The government has suppressed a lot of data about these machines," he insisted.

"The petroleum industry also," said Mr. T.

"How does antigravity work?"

"I'll tell you what produces gravity. It's a frequency range in the electromagnetic spectrum, between infrared and the radar band. In terms of wavelengths, 0.3 to 4.3 millimeters. If you generate electromagnetic radiation in that range, you'll get gravity effects. I won't go into how the Earth produces its own gravity. A lot of it we get from the Sun."

I was confused already, but Marvin was just getting started: "Experiments have been done in the laboratory, where you get a large metal ball, a lead ball, and you measure the attraction. It's the thermal agitation of the molecules in these balls that radiates from the surface, and a certain infinitesimal per cent of the energy is in that gravity range – the frequency range that gives gravity effects."

What Marvin was saying was perfectly absurd, but we didn't contradict him. Marvin's saucer theory involved something I would often hear in my dealings with contactee groups: crystals, like those we had used in the Mojave Desert.

"I'll give you an idea of what saucers use for their propulsion. By activating certain types of crystals, with sounds at certain frequencies, you'll generate those frequencies at high intensities. I have a theory. Instead of using an electronic device for getting the frequency, you can do it with crystals, by activating crystals."

"Do you think that's something your group will do, sponsoring this kind of research?"

"If these facts came out, it would mean all the textbooks would have to be rewritten, all the universities would have to change. There would be a big upheaval in the educational system. Also, economically they would have to scrap billions of dollars' worth of equipment, and they are not about to do that. *And all these scientists have got a good thing going; they are drawing nice fat salaries.* A lot of them know about this and worry about it. In fact I got it from a friend of mine who knew about this in science: they hope it won't come out in their lifetime."

"If we got that on record, perhaps we could show it to NASA, and get a response," suggested Steve, trying to calm Marvin down.

"Oh, that NASA is just as rotten, as corrupt as anything else; it wouldn't do any good."

Marvin and Mr. T. had just illustrated the growing mistrust of "big science": an establishment which laymen see as inaccessible, entrenched behind its "textbooks." They have expressed this mistrust in extreme, fantastic terms, but tomorrow it may find more powerful social forms.

Jesus Controls This End of the Universe

Steve gave up on Marvin's theories and turned to Mr. T. again: "If your organization in this country intends to get a strong following, would a contact, would an arrival, an endorsement, let's say, from '*up there*,' would that happen in the near future to spur it on?"

Mr. T. reclined in his deep armchair and launched into religion. In this area, too, he had some fantastic theories: "Here is the problem we face, gentlemen. We face the problem of prophecy here, which the most capable contactee himself can't struggle with, in a way. It's in a way like the Prince of Heaven when he said, 'I can't tell you the time or the hour that my Father will come again.' So that's not a religious matter, it's a statement of fact. No one knows when these things will transpire. Well, there is absolutely a statement by the modern contactees: there will be a three-day period in which we will have a blackout on the Earth. We won't be able to see the Sun or any star, we'll be covered completely – so we can't see up, on the horizon, whatever."

That recalled *Revelations*: "When there is silence in Heaven..." But Steve wasn't going after any mystical stuff: "I was referring specifically to the fact that earlier you said the political platform had the approval of beings from another world."

"Yeah, they've all endorsed our platform."

"Have they made it clear to you that they intend to do anything more?"

Mr. T. was too good a political animal to fall into such an obvious trap: "We have not made prophecy; we've never made prophecy in our platform. We simply take this country's problems apart, as we see it and as they see it. Well, as far as when we're going to place our candidate in office, I can't say, but our contact told me at our last meeting this summer, 'My friend, one morning you'll wake up, and *you and your Party will be in the White House*.' Now these things sometimes are mysterious to us who have to have a reason for everything, they're hard to explain, but..."

"Being a Taurus..." began Steve. I almost burst out laughing, and barely managed to restrain myself. Mr. T. didn't notice my discomfort.

"You see, there are all kinds of saucers. And there are all kinds of civilizations, throughout the universe, that have been coming and going here for centuries, thousands of years. *But this is the property of one group of saucers that control this end of the universe, and they call themselves the Brothers.* They are the ones who brought the Christ on Earth two thousand years ago, as an example for mankind to follow. And of course our population was unable to take him at that time, and they crucified him and kicked him in the pants, told him, 'Get out!', they wouldn't stand for him. The man they sent at that time absolutely will not come again. He has been contacted, and we've been very close to him on the Mother Ship that he travels on, and he is a Prince of this end of the universe."

Our host leaned forward and emphasized every statement: "*This particular group controls this end of the universe.* They have a ray that is absolutely more powerful than anything in the universe, and that these other negatives don't have. And this ray is so powerful that they can take down anything within a tremendous radius of miles – even several universes away, if they wish to, they can destroy – *it's a tremendously powerful ray.* So that's why they control, you see. So we are absolutely under their control, right now."

The Space People Protect America

The discussion had already jumped from science to social issues and to religion in the disconcerting fashion that is often characteristic of the "contactee" mentality. Now Mr. T was going to plunge with the same abandon into yet another area, political strategy, and we were about to hear statements equally as unbelievable.

"The Space People keep shy because they don't want to come here and say, 'You've got to do this, fellow.' They're not making the laws for us. But they are kind of watching around the corner;

so if we get a little out of control, and maybe Russia would start to throw some missiles at us, from Cuba over there, which they do have, and Castro got a little out of hand, well, they might step in. They told us they would. So you might say that our first line of defense is the Saucer People. That's the purpose of our organization, to protect first of all the United States of America, because we are all substantially United States citizens, and I don't believe in Communism or anything of this nature. But I will say this: that whatever threatens this country I am against, and I'll fight for it. And the Saucer People have indicated absolutely that the Constitution of the United States, the Magna Carta of England, and *all of the free instruments for the freeing of man from slavery and from oppression which came from the governments were sparked by the Saucer People* – invisibly but absolutely by them, and they can prove that it is."

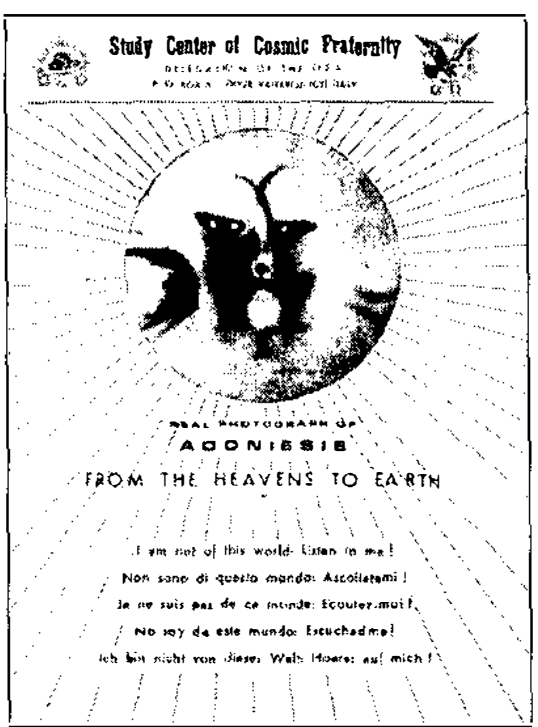
Study Center of Cosmic Fraternity
ADONIESIS
FROM THE HEAVENS TO EARTH
I am not of this world- Listen to me!
Non sono di questo mondo: Ascoltatemi!
Je ne suis pas de ce monde: Ecoutez-moi!
No soy de este mundo: Escuchadme!

Figure 6.2. The message of most contactee movements is very simple and has potential world-wide appeal. This Italian group sends its literature to many countries. Its primary source is supposed to be a space entity named Adoniesis.

Having delivered this statement, which will surely come as a shock to historians, Mr. T. concluded:

"So anyway I would say that we have a lot to thank them for, things that we do not really understand, but if we went into details we'd find that in the Halls of Congress occasionally, some man that's unknown gets right up and sways the audience, and disappears. That's happened many times."

We shook his hand and drove down toward the city. As we drove, I was thinking, what is it that prevents these men from running a really powerful movement? Simply the fact that too few people believe that the contact with Space People is actually possible. What would happen tomorrow if continuing observations of UFOs changed this minority into a majority, or simply gave them a temporary focus?

I do not believe, as many contactees do, that increasing volcanic activity is going to destroy the Earth, or that the Midwest is going to turn into an ocean. I am skeptical about "impending disasters," space invasions, and free-energy motors. Rational talk will not convince true believers, however. It is not difficult to imagine a combination of economic and social circumstances under which contactee groups could capitalize on the public's fear. Where would people turn for advice? Not to the scientists, who would instead be blamed for not forecasting the disaster. Not to the government, which would be held in contempt. It might become very, very tempting to go out into the desert and wait for salvation from heaven. *Contact with space may become a significant social fact a long time before it is a scientific reality.*

"This Authority Was Granted to You from Above ..."

Jeff, the young man, described the UFO sighting:

> I remember that night very well; I was close to my father. At first I thought it was a falling star, and I even told my

> father to 'make a wish.' But the UFO continued to move and change color. My father was mumbling: 'Look, Jeff, now it's red...now it's green... My God...' I confess that I was beginning to tremble, I do not know why, but I just could not help it.[1]

The father was also interviewed, and said:

> I was heading for my car, when suddenly I saw an incandescent mass in the starry sky, as brilliant and as big as the Moon. It moved at a terrific speed. Personally, I did not hear any noise, but my son Jeff, who was with me, later told me that he heard a metallic sound coming from the UFO. We stood there with our mouths open for about ten minutes. The UFO flew above us for a few moments; then it went south and changed route repeatedly and moved east. Finally it disappeared on the horizon.[2]

A typical report? The routine story of a hovering UFO? Perhaps. But the young man who saw it, back in 1973, is named Jeff Carter, and his father is President of the United States. The fact has not escaped the notice of contactee groups around the world. One of them has even published[3] a message to Carter coming from outer space, and "channeled" by telepathy:

> Terrestrial Brother Jimmy Carter.
>
> Now that you have attained the goal to develop better your programmed mission in the world, *Remember:* Do not do as others have done! We remind you that this authority has been granted from above...
>
> Our terrestrial operator already knew since a long time of the process which was to bring you to the supreme charge

of a continent full of operating strength not always positive,
but your action could render it constructive and effective,
prosperous, salvaging light for all mankind...

Remember: Jimmy Carter, Remember!

From the Heavens to Earth, ADONIENSIS.
Nicolosi, 4 November 1976. Time 12:30

The idea that leaders of a society have received their legitimacy from higher levels, rather than from the people, is fundamental to authoritarian forms of government. The Kings of France and the Egyptian Pharaohs were considered to be established by divine right. In recent history, naturally, this concept has become somewhat obsolete, and new forms of organization have emerged. We like to think that our leaders are people like ourselves. We delight in reading of their human foibles in the morning newspaper. Occasionally we even force one of these leaders out of office, and we take pride in the feeling of collective control this generates in us.

The UFOs suggest another reality. Therefore they seem to hold another form of power, transcending or restricting our individual ability to make decisions. Most of the contactees, for instance, agree that UFOs watch over the Earth. Mr. T. states that "the Space People protect America." It is but a small step from this view to the idea that they guide us in our political development. Mr. T. started a political party to "put a Contactee into the White House." The channel of Adoniensis claims that the President has been secretly "programmed." Other contactee groups actually believe that the saucers have made contact with us in the '50s. A man named Gerald Light even claims that he made a journey to Muroc Air Base in April 1954, allegedly in the company of Franklin Allen of the Hearst papers, of Edwin Nourse of the Brookings Institute, and of Bishop McIntyre of Los Angeles. Having been cleared to enter the restricted section and to wander

around for two days, he stated that he saw five different types of extraterrestrial spacecraft "being studied and handled by our Air Force officials, with assistance and permission of the Etherians!" The same Gerald Light writes that President Eisenhower was "spirited away" to Muroc one night during a visit to Palm Springs, also in April 1954, to meet with the "aliens."

These claims, naturally, are made by small groups who reach only a miniscule audience. Yet what they express and dramatize has been thought by many people who simply have not verbalized the idea. The immense success of the books by von Däniken shows that people today are eager to believe that we are receiving help from above. If *divine* intervention is obsolete for our rational minds, why not have *extraterrestrial* intervention! From the reality of UFO phenomena, it is easy to jump to the conclusion that our space brothers are coming back to help us, and that they are already influencing our leaders. The danger in this process cannot be underestimated. Can the vision formulated by a few "contactees" mean changes in the lives of many? Can their message make a lasting impact in this rational, computerized world? The answer is found in the activities and the dreams of the UFO subculture, and it will shock you into the realization that as human technology expands, our range of awareness, rationality, and irrationality *grow together* to fill the new voids revealed by science, and heal the new anguish it leaves behind.

The Letter

The mailman brings a letter from Paris. It comes from Ivan, who says he is responsible for the Order of Melchizedek in Israel, Africa, and Europe, as well as India and China. He says that flying saucers have been seen in Paris last December as predicted in his leaflet: "the reports are on file." He is launching several new demonstrations, one of them to obtain freedom for the inmates

of the Gulag Archipelago in Russia, another "for the animals." This is, he adds dryly, as far as the terrestrial side is concerned. Politics again.

In addition to his Melchizedek duties, Ivan is the founder of the *Front for Christian Liberation*, an organization called *Jesus Revolution*, another called *Jesus People Europe*, the *Charismatic Christian, Jew, and Arab Movement*, and the *Christian Socialist Party*.

I had asked him how one would go about joining the Order of Melchizedek. The process is simple, he answered: you become a member of the Order by direct divine inspiration, or something close to it.

A month or so later I received another communication. This one came from Valverde, Italy. It was typed on stationery of the "Study Center of Cosmic Fraternity," whose symbol is the Adamski saucer with two stars shaking hands underneath. They are the group responsible for the extraterrestrial message to Jimmy Carter I quoted earlier.

The letter said in part:

> Our desire is to contact those who search for the Truth in these Messengers or Angels, who have been visiting us for thousands of years. The SCCF assumes no characteristic of a human organization. Nor is it a sect. It is a messianic movement guided by Beings who are very evolved coming from space. We have secretariats all over the world which divulge the same activity on their own while offering themselves to this cause.
>
> The SCCF springs from a programmation that lends itself mainly to traumatise positively and consciously the souls particularly predisposed to receive the teachings of the Superior Beings...

Here is another organization which attempts to "program" us.

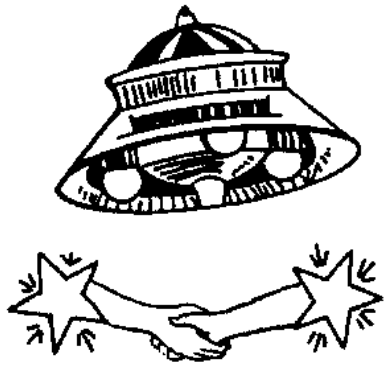

Figure 6.3. Insignia of the "Study Center of Cosmic Fraternity."

The same group appears to provide the inspiration for the SCCF and for the French contactees. Are they also behind some UFO incidents? Or are they simply another element of confusion? In their newsletter, the SCCF publishes a message from "an extraterrestrial in mission on your planet":

> We notice the incapacity of your political, economic, and scientific organizations...We also observe all the other known and unknown activities which engage immense resources for warlike ends...
>
> Certainly, we do not just limit ourselves to observations and we do not believe we have reached the moment of our most solid intervention.
>
> We are working with a methodology of which you are not aware, but which will surely give its fruits. OUR HELP WILL BE REVEALED IN THE MOST APPROPRIATE TIME, WHEN YOU WILL ALL BE CAUGHT "RED-HANDED."
>
> Nicolosi, 13 January 1977. Time 12:25

In his own statements Ivan implies that the SCCF, his group, and their correspondents (like myself) are going to play a great role in the future. He invites all of us to become connected and share "our information." What information?

Beyond the common attitudes, the common belief in transcendence, each group has its own particular set of scriptures, its own method of "channeling," and its own technical jargon. The most complex I have encountered is the language of the *Urantia* sect, which is widely developed in North America and the rest of the world.

SEVEN

Seraphic Transports and Benevolent Programmers

The world's greatest frauds, fakers, and impostors have operated largely along psychic lines... In every age the common people have been deceived not only by these out-and-out frauds and fakes, but also by various other psychic fads.

William Sadler, *Physiology of Faith and Fear*

AMONG TODAY'S MOST ardent believers in flying saucers and their occupants are the followers of a religious philosophy expressed in the *Book of Urantia*, a thick volume that was mysteriously received in Chicago and printed for the first time in 1955 by a subsequently formed "*Urantia* Foundation." *Urantia* is the cosmic name of the Earth. According to this system, it is "the six hundred sixth inhabited world in the local system of Satania, situated in the constellation of Norlatiadek, one of the 100 constellations of the local universe of Nebadon."

To an unbeliever, the amazing word structure of the *Book of Urantia* appears to have all the earmarks of paranoia: the consistency of its statements, the richness of its material, and the fondness it displays for neologism make it a monument to the unchecked imagination of man. It defines, for example, three orders of Paradise sonship, including one which is of Trinity origin and "does not register in a local universe." If you are lost in this peculiar cosmology, take heart, for the unknown author adds (in Paper 35),

> I estimate there are in Nebadon between fifteen and twenty thousand Trinity Teacher Sons exclusive of 9,642 creature-Trinitized assistants of record. These Paradise Daynals are neither magistrates nor administrators.

The author goes on like this for 2,097 pages. I hasten to add that I do not intend to quote much from it, or even to summarize its philosophy. I am concerned only with the cosmic hierarchy it describes.

Urantia has much to say about UFOs and Melchizedek: "In the universe of Nebadon the Father Melchizedek acts as the first executive associate of the Bright and Morning Star."* This impressive figure who rules over an entire universe sends his sons to work closely with the Angels, who find in them sympathetic friends. The Melchizedeks are said to be a self-governing order, and they can be absolutely trusted: "not once throughout all the super-universe of Orvonton have they ever betrayed their trust." There are few human beings, indeed, about whom the same thing could be said.

These Melchizedeks live on their own world close to universe headquarters in Salvington. They have a number of spheres forming a University. You and I may meet there some day:

> All evolutionary mortals who graduate from their constellation training are destined to land on Melchizedek... And never will you forget your reactions to the first day of your life on this unique world, not even after you have reached your Paradise destination.

This is no wonder, for you will have the choice of many educational programs that are lacking from the curriculum of Harvard or UCLA, such as "Universe Administration" and "Comparative Creature Existence." (The University also teaches more classical

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* The Morning Star, in a traditional sense, is the lightbearer, Lucifer.

disciplines, such as Energy, Matter, Organization, Communication, Records, and Ethics.)

The *Book of Urantia* devotes a section to the Special Work of the Melchizedeks, which has to do with the supervision of the "progressive morontia career of the ascending mortals," meaning you and me:

> While the Melchizedek orders are chiefly devoted to the vast educational system and experimental training regime of the local universe, they also function in unique assignments and in unusual circumstances...
>
> In a planetary crisis these Melchizedek Sons serve in many unique [sic] capacities. It is easily possible for such a son to make himself visible to mortal beings, and sometimes one of this order has even incarnated in the likeness of mortal flesh.

According to the unknown author of *Urantia*, the biblical Melchizedek had volunteered to incarnate because he was afraid that the light of consciousness would become extinguished if he did not step in to initiate Abraham.

All these intelligences use an advanced technology to travel through the universe. They have developed *seraphic transports* which depart at regular intervals from a base on Jerusem:

> Numerous mechanical developments are used in providing initial energy for escaping the planetary gravity and overcoming the air resistance. A seraphic transport departs every three seconds of Urantia time and, sometimes, far into the recession. The transporters take off at about 25 standard miles per second of Urantia time and do not attain standard velocity until they are over 2,000 miles away from Jerusem. Transports arrive on the crystal field, the so-called sea of glass.

Are these our UFOs? According to the Urantia system, the development of all the world religions is due to Melchizedek messengers. For instance, the Salem missionaries penetrated Italy during the sixth century B.C., it is claimed, paving the way for the development of the Christian religion! The *Book of Urantia* contains a surprisingly clear and readable section on religious history, and many inspired passages on morality and ethics. These sections are in striking contrast to the childish descriptions of the Spheres of the Beyond, which the imagination of the author has populated with beings that would not survive in the pages of the most grotesque piece of science fiction. Such is the dilemma of human faith, and the challenge posed to us by the belief in the curious powers of the Order of Melchizedek.

A Meeting of Urantians

In my search for a solution to the continuing puzzle, I attended a Sunday afternoon meeting of Urantians in San Francisco. There were ten of us in the small classroom, facing a tall, strong woman in her late fifties, dressed in purple and mauve. Next to the blackboard was a complicated chart showing Nebadon, Urantia, and the Isle of Paradise. Several participants were regular students, advanced in the knowledge of Seraphic Planetary Government and other abstruse concepts.

The subject of that afternoon's lecture was the function of the Thought Adjusters. In the extremely complex cosmology of Urantia, they come from other worlds to live within our brains. They influence our actions by subtle sabotage of our physical and chemical functions!

A typical part of the discussion dealt with the "Higher Masters":

Student: I wonder how they got on our plane.
Instructor: They were received here, channeled...

Girl: I thought I heard that the channel was a taxi driver in Chicago. Is that true?
Instructor: That's one more story! We don't get told very much about the origins, but I can tell you what I think. Dr. William Sadler, who was a very fine surgeon, became interested in mediumship, and he has written a book in which you find that most mediums are only victims of suggestion, but that he found two exceptions, a man and a woman. In their case he feels that *the data was definitely coming from a superhuman source!* He had many hundreds of sessions with these people.
Vallee: In what year was the Book received?
Instructor: In 1934.* It wasn't published until 1955. The woman who typed the original manuscript is still living. She is a very dynamic woman. She typed it three times! She was a Federal bank examiner.

The Puzzlement of Doctor Sadler

I came away from the meeting with a precarious sense of accomplishment. A number of real people truly believed in Melchizedek and his cosmic role, and I had found a reference to a man, apparently a serious scientist, who had known the founder of the Urantia sect and, after serious examination, had pronounced its revelations genuine.

I looked up Sadler's name in the index of the Stanford Library and quickly found that he was a writer of talent and considerable scholarship. His book, *The Physiology of Faith and Fear*, published in Chicago in 1920, lists his titles as Professor of Physiologic Therapy at the University of Chicago Medical School and Director of the Chicago Institute of Physiologic

* We shall see later that the actual beginning date must have been closer to 1910 or 1911.

Therapeutics. In 1929 he was also Senior Attending Surgeon at Columbus Hospital.

In the preface to *The Physiology of Faith and Fear*, he offers a statement of his own interests when he observes:

> We are now passing through a period of popular reaction against the scientific materialism of the last century. The common people are awakening to the fact that the mental state has much to do with bodily health and disease. The bookmakers, in their efforts to satisfy the universal demand for teaching on various phases of mental healing, have flooded us with literature, much of which is premature, unscientific, incomplete, and highly disastrous in its misleading influence upon the popular mind and morals.

This fine principle – which we would do well to remember in these days of psychic rip-offs – led Dr. Sadler to consider the phenomenon of spirit communication and automatic writing, which he generally found to be false and misleading.

Dr. Sadler goes on to condemn charms, relics and shrines, various forms of quackery, astrology, palmistry, crystal-gazing, trances, and catalepsy. He writes:

> *It is not uncommon for persons in a cataleptic trance to imagine themselves taking trips to other worlds* [my italics]. In fact, the wonderful accounts of their experiences, which they write out after these cataleptic attacks are over, are so unique and marvelous as to serve as the basis for founding new sects, cults, and religions.[1]

He explains these phenomena, as well as automatic writing and speaking, by the projection of "marginal consciousness without the awareness of the central consciousness." One wonders what Dr. Sadler would have to say about current best-selling books based on

automatic writing, such as Jane Roberts' *Seth Material*, which have had a major effect on the public.

In his later book, *The Mind at Mischief* (published in 1929 and subtitled "Tricks and Deceptions of the Subconscious and How to Cope with Them"), he develops his theory of dissociation, double personality, and automatic writing. He concludes:

> We now have a thoroughly scientific hypothesis which will account for all phenomena of this kind that deserve to be classified as genuine. Nothing as yet has ever come to us through automatic writing which bears any evidence of supernatural origin, or which contains authentic truths, facts, or principles heretofore unknown to the human race.

Having said this, however, Sadler refers the reader to an appendix "for a brief notice of a *very unusual case of supposedly automatic writing associated with other psychic phenomena which came under my observation many years ago.*"[2]

In this appendix, Sadler is evidently dealing with the *Book of Urantia*, although he never mentions the word. The appendix deserves to be quoted extensively, for it sheds much light on the scientific methods that can be applied to alleged communications from cosmic entities.

Dr. Sadler begins the appendix with a *reversal* of his previously stated theoretical position:

> In the interests of scientific accuracy on the one hand, and of strict fairness on the other, it becomes necessary to explain that there are one or two exceptions to the general statement that all cases of psychic phenomena which have come under my observation have turned out to be those of autopsychism.

Sadler goes on to describe his contacts with the "channel" of the *Urantia Book*, who may have been a former stockbroker:

> The exception has to do with a rather peculiar case of psychic phenomena, one which I find myself unable to classify, and which I would like very much to narrate more fully; I cannot do so here, however, because of a promise which I feel under obligation to keep sacredly. In other words, I have promised not to publish this case during the lifetime of the individual.
>
> I was brought in contact with it in the summer of 1911, and I have had it under my observation more or less ever since, having been present at probably 250 of the night sessions, many of which have been attended by a stenographer who made voluminous notes.
>
> A thorough study of this case has convinced me that it is not one of ordinary trance. While the sleep seems to be quite of a natural order, it is very profound, and so far we have never been able to awaken the subject when in this state; but the body is never rigid, and the heart action is never modified, though respiration is sometimes markedly interfered with. *This man is utterly unconscious, wholly oblivious to what takes place, and, unless told about it subsequently, never knows that he has been used as a sort of clearing house for the coming and going of alleged extraplanetary personalities* [my italics]. In fact, he is more or less indifferent to the whole proceeding, and shows a surprising lack of interest in these affairs as they occur from time to time.

Sadler draws a clear distinction between this case and the usual "spiritualist" phenomena:

> In no way are these night visitations like the seances associated with spiritualism. At no time during the

> period of eighteen years' observation has there been a communication from any source that claimed to be the spirit of a deceased human being. *The communications which have been written, or which we have had the opportunity to hear spoken, are made by a vast order of alleged beings who claim to come from other planets to visit this world* [my italics], to stop here as student visitors for study and observation when they are en route from one universe to another.

The medical expert goes on to explain why this case forced him to revise many ideas in his approach:

> Eighteen years of study and careful investigation have failed to reveal the psychic origin of these messages... *Psychoanalysis, hypnotism, intensive comparison, fail to show that the written or spoken messages of this individual have origin in his own mind* [my italics]. Much of the material secured through this subject is quite contrary to his habits of thought, to the way in which he has been taught, and to his entire philosophy.

Having acknowledged that he is at a loss to explain these facts with classical answers, he presents a summary of this unique material:

> I can only say that I have found in these years of observation that all the information imparted through this source has proved to be consistent within itself. While there is considerable difference in the quality of the communications, this seems to be reasonably explained by a difference in state of development and order of the personalities making the communications. Its philosophy is consistent.

William Sadler, who thus studied the "channel" of *Urantia*, had the unusual courage to confess that, after 18 years of study, "I find myself at the present time just where I was when I started." We might ask ourselves the same question about UFOs and their alleged agents among us: a phenomenon that leaves physical traces must be taken seriously, but what can we say of the people who claim to be in contact with superior intelligences emanating from these objects? What should we do about their claim that the phenomenon of UFOs is directing the evolution of mankind? This idea, which once attracted only a handful of devotees, now has the potential to draw the attention of the media and to make a major impact.

The claim is even made that if we fail to listen to the voice of the "higher levels," there will be a major catastrophe on Earth.

From the gentle belief in higher forms of life bent on helping mankind, we have gone to explore increasingly disturbing systems of philosophy and some new faiths that demand total obedience from their followers. The forces they released were not forces of love, but of disorder and violence. Yet they were forces of change, bending those who allowed themselves to be used.

Melchizedek, UFOs, and the Sex Function

The psychopathology of the contactees was the next area to explore. I began reading everything I could locate about Melchizedek, and found references to him in the books of Leadbeater,[3] but it was in the work of another contemporary of Madame Blavatsky that I picked up the trail again.*

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* Madame Blavatsky, the colorful author of *Isis Unveiled*, was an extraordinary leader of occult organizations in the nineteenth century, many of which still exist. According to Jacques Bergier, one of these organizations is the Helena Petrovna Blavatsky Foundation, of which Richard Nixon is a member of the Board. I have not been able to verify this statement.

Hiram Erastus Butler, a Pennsylvanian by birth, who died in 1916, was a simple, self-educated man who worked in a sawmill. Following an accident in which he lost several fingers, he became a recluse, and for 14 years he lived as a hermit. During these years Butler was favored with many revelations from God, and developed the peculiar philosophy of the sect which is still known today as the American branch of the Order of Melchizedek.

In the late 1880s, Butler came out of seclusion and described his revelations in a series of lectures in Boston; in 1889 he moved to California with a dozen disciples, homesteaded a 260-acre area overlooking the American River near Applegate, in Placer County, and built a mystical center. When a journalist visited his Esoteric Fraternity in 1971, he found an old four-story house at the end of a dirt road, and only two surviving members, William Corecco, 89, the fourth president of the organization, and his brother, Steven, who had recently buried the last female member of the sect. They met in the library:

> As he talked, Corecco swayed back and forth in a creaky old rocker beside a pot-bellied stove that warmed the musty library: "The Bible says that when 144,000 persons establish the Order of Melchizedek, the Kingdom of God will be established on Earth. That was our hope... We've all lived on Earth hundreds of times before. The population of the world remains constant. Souls that leave at death reappear in the newborn."[4]

Corecco retraced the history of the group that came to California with Butler. They had built the 18-room house from timber on the property, and they made their own furniture, too. They planted and harvested their own crops, and had a small herd. The rest of their time was taken up with meditation and writing. They operated their own publishing house, and they still sell about 20 books and pamphlets. One of these, by Enoch Penn,[5] first copyrighted

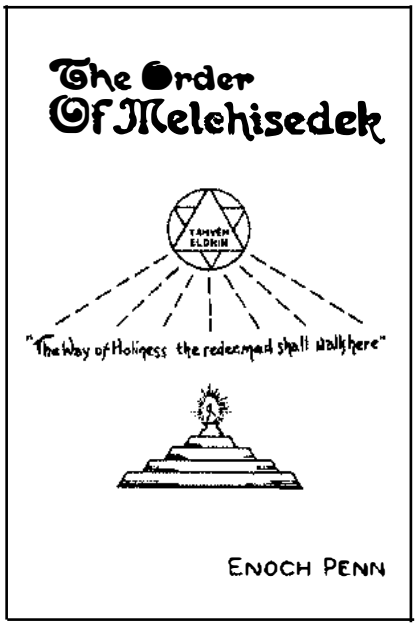

Figure 7.1. Cover of a book by Enoch Penn, an early leader of the Order of Melchizedek in the United States. Although published in 1926, this book contains several of the themes that have since become popular in contactee literature. (Courtesy of the Vallee Collection.)

in 1926, states the philosophy of the Order and describes its four degrees of initiation.

The prerequisite for joining the Fraternity is to abstain absolutely from any sexual activity.

According to Penn, there are two great truths, or natural facts, in this world. First, *there is a more subtle life*, "which is interior to the life that makes the physical man live. A man can become more conscious of and live from that more interior life, *which includes meeting and associating with the inhabitants of the Spirit-world*." Second, the key to this contact is the suppression of the orgasm.

> There resides in the substance of procreation, in the seed, a power, which, if the seed is retained in the body, will in time, cause the soul to awaken to a consciousness of and in the realm of Spirit, the realm where dwell those Intelligences who are the creators of man.

This is a complicated way to state what the followers of Tantra Yoga and other Eastern sex practices have always said, namely, that control or suppression of orgasm was the key to spiritual bliss. The Esoteric Fraternity of Hiram Butler is more extreme, however. Renouncing normal orgasm is only the pledge of the First Degree. In the Second Degree the initiate must avoid all sexual impulse, *even in thought*:

> In the Second Degree there is not only the effort to overcome the generative impulse and its results in the body, but to learn of and avoid all those sensations, impulses, emotions, thoughts, and relationships that lead up to and cause these impulses...The neophyte must so shut his sympathies from all who belong to generation as not to share in their life-currents and desires.

Taking this position, Hiram Butler and his followers differ from the Eastern mystics, who teach their students to use their desires instead of suppressing them, and to reabsorb the sexual energy into the body instead of releasing it.

An Occult Plan to Control the World

Butler's version of the Order of Melchizedek is an esoteric group complete with initiations, passwords, and secret handshakes. Its purpose is occult work with political ambitions:

> The power to overthrow nations cannot be had in its fullness until the neophytes, as sons of God, have gathered together to work together as a unit.

How would such a small group of initiates control the world?

> One of these powers operates through what is called "Mob Psychology." The vast majority of the people are controlled wholly by their feelings, and he who can play on the feelings of the masses can control them.

These lines were first published in 1926, at a time when control of "the Mob" through psychology was already becoming a well-understood tool.

The Melchizedekians had no doubt about their ultimate rise to power: did not *Revelations* state that after the Body of the 144,000 sons of God are gathered and sealed and have overcome death, they "shall take the dominion under the whole heaven and shall reign for ever and ever"?

Such was the grandiose plan of the followers of Hiram Butler. Their ultimate goal was even more ambitious: in the highest stages of initiation, the adepts begin to merge with the Supreme Power of God, and they actually join the Elohim:

> If a man can believe into the Body of the Elohim, then they once were men who have attained to such mastery that they are able to be that which they *will* to be... He who seeks to attain to the fullness of the Order of Melchizedek must learn to "take" that name (of Yahveh) so that he may have the needed strength to "overcome the world," and be master of everything in nature.

The similarities of this old esoteric fraternity to some of the modern UFO contactee groups are quite obvious. The puzzle is beginning to take shape. The H.I.M. sect, for instance, speaks of regeneration, transformation, and contact with a higher level in the same terms as Hiram Butler, who promises that "there will open before him (the neophyte) a door in heaven" and mentions contact with superior beings. Such is, in fact, the Creator's purpose for Man, adds Butler: "he should develop into a Godlike

being having of His knowledge, powers, qualities, and attributes, and be accepted as a fellow among those Godlike beings." The discipline of the Fraternity is nothing but a *preparation for living among the angels.* The disciples must

> form a social order like that in heaven; then the Holy Ones in heaven will not only at times appear to men, but will come and abide among them as a father with his children.

You Might Insult an Angel, Calling Him a UFO

The esoteric fraternity is no longer active in the hills of Applegate. The only operation still carried out in the old building is the printing and distribution of its literature. As a representative of the organization told me in 1976, "If the Order exists now, it's probably in Heaven. It's not here; we just have the printed word. Wherever it exists, we're not aware of it."

"How can I learn more about it, then?" I asked.

"There is someone back in New York who claims to belong to the Order. We have this on file, but so many people are making so many claims! The only thing to do is to develop yourself enough, where you don't have to get it secondhand. That's where the books point out your obligations."

"What about Dr. Grace Pettipher, in San Francisco?"

"I don't know her, but women can be redeemed too."

"Do you think she is a member of the same group?"

"No, we have had many false prophets who more or less made these claims... There are many who are around and may have part of the truth, but unless you develop yourself enough you waste your time. This Order of Melchizedek we publish, I hope gets over the idea that there are no shortcuts... It's a lot of hard work, especially on yourself. You have to curb the desires that are not in harmony with the Higher Spirits."

"What relationship do your teachings have to the UFO phenomenon?"

"The UFO came in after these two authors, Penn and Butler, went to their rest. The only thing we can say is that an angel can sometimes be a UFO as well as a craft being a UFO. And so, unless you develop yourself enough, you might be insulting some angel, calling him a UFO. So it almost gets to be a no man's land until you do your own developing... It doesn't mean there isn't anything in the secret preparations, but openly there is nothing going on at this time."

After this conversation, I was ready to conclude that the Order of Melchizedek in California was in bad shape, caught between its aspiration to gather 144,000 members and its predilection for avoiding orgasmic release. Someone, after all, would have to make all those babies.

I had reached this state of puzzlement when a psychologist friend sent me a copy of the newsletter of the California Institute of Transpersonal Psychology, based in Menlo Park. The newsletter contained the following announcement:

> *On the last weekend before the holidays*, during our time with Zalman Schachter and with his inspiration and support, eleven second-year students were initiated into the Order of Melchizedek. This is a priestly order of more than two thousand years of tradition. Melchizedek is mentioned in Genesis, Chapter 14, as the "priest of God Most High" who brought bread and wine and initiated Abraham. Since then priests in the Jewish tradition, in the Roman Catholic, and in the Anglican Communion have all been initiated as priests of Melchizedek.[6]

Apparently the author of the newsletter did not know about the Mormon tradition, which also gives a prominent place to the priests of Melchizedek. He did offer his personal feelings about being initiated into the Order:

> Those of us who were initiated on Sunday, March 12, were first baptized by Zalman in the hot tub at Richana's and received new names. The experience was profound, and a fitting culmination of the work with Zalman during the week on the Ten Sephiroth and the Kabbalistic Tree of Life. Jan Gaston was our congregation, representing the community. What will happen next is to be seen and pondered deeply. At the very least we will be meeting together to talk of what the meaning of the priesthood is for each one of us.[7]

This is taking place in the middle of Silicon Valley, California, the world's major electronics manufacturing center, within a few miles of the headquarters of such high-technology companies as Memorex, Lockheed, Amdahl, Hewlett-Packard. A group of young people – perhaps the sons and daughters of scientists and managers at these corporations – take off their clothes and jump into somebody's hot tub to renew the tradition of the Melchizedek priesthood. The eccentric, harmless writing of poor Hiram Butler and the innocuous teachings of Enoch Penn have found a powerful resonance in the most unlikely place of all: the first post-industrial generation in the most advanced country on Earth.

I Am Invited to Become a Consciousness Reprogrammer

The Order of Melchizedek was flourishing again, even though the old organization in Applegate was reduced to preservation of the printed word. A new community named STELLE has been started in Illinois by a group which derives its entire philosophy from Melchizedek, whom they believe to preside over "the Archangelic Host of our Solar System," helped by billions of Masters from the planet Klarian.

Then a man named Jim Hurtak called me and triggered a new stream of information. He was a friend of Andrija Puharich, was deeply involved in the Uri Geller affair, and claimed to be psychic himself. Not only was he psychic, but he had had a number of UFO encounters, and was sure that he had come into direct contact with a higher order of consciousness.

On April 1, 1976, Hurtak and Puharich were on a talk-show broadcast in San Francisco. Jim explained his involvement with the Center for Democratic Studies, a think tank located in Santa Barbara, California. He said he was there as a visiting sinologist (Chinese specialist). The interviewer pointed out that "many people think that it's a commie organization because of the proposed new constitution. It's a very controversial place because of that."

Jim replied, "It has been a rallying point to motivate people to do deeper problem-solving. If anything, it's been a shot in the arm to get better government and put out better philosophy of humanism toward planetary unity."

Puharich gave details of a contact scene near Tel Aviv, when he was in the desert with Geller: "He saw this blue light flashing, and Uri walked into this UFO. It was night, and I couldn't actually see the final entrance into the UFO; and he came out carrying a glass object that had disappeared three days earlier."

Jim Hurtak described his own contact: "Well, believe it or not, I was giving a series of seminars three years ago, and coming back with two of my students we noticed a light following our car down Highway 152, and we pulled off the road and roughly 100 to 200 yards from the road this vehicle came down. I felt a strong magnetic attraction in the direction of the vehicle. I experienced at that time what most people would call the higher intelligence. *A beam of light went through my body, and I received scientific codes which I was told to call the Keys of Enoch.*" [My italics.]

He didn't say how, or why, he had received these mysterious "codes." Jim invited me to join a new psychic group designed to change the destinies of the world by occult methods: he was in

direct contact with this group, he said, and had important news to share with me at the first opportunity.

And he explained that there were, on one side, what he called *benevolent programmers*, who allow planetary societies a free will, and then there are the *poachers*, who interfere with the programs already under way. *The Brotherhood of Melchizedek deals with the consciousness reprogramming.* It's a very special order with very special people, he claimed. One of his Keys deals with where the Brotherhood has been in the previous centuries.

Jim stressed the need for me to join his group. We agreed to meet the next day for lunch. The "keys" he had mentioned were part of a manuscript entitled: "The Biocomputer Keys to our Consciousness Time Zone, Revealed to Me by Master Control Messengers Metatron and Opthanim." The book (which was signed "Enoch") was written in flaming letters and Kabbalistic style. It was, for the most part, just as impossible for me to understand as the "magnetic aura" of Dr. Grace Pettipher. Was some hidden truth contained in the jargon? Was there a needle in the haystack? I decided to keep my appointment with Jim, and find out.

No Grounds for Fear

We met in a restaurant, and Jim came to the point immediately. When he had the series of contact experiences with Enoch three years earlier, he was apparently told to set up a think tank which would be known on some levels as the *Sons of Light of the Order of Melchizedek.* It would work directly with the Brotherhoods who were "fields of intelligence going between star systems and the reprogramming of lower evolutionary systems."

I asked him if he was aware that the *Book of Urantia* also said that the Melchizedeks were an order of beings who roamed among planets. Not only was he aware of that, but he knew that there are two Mormon priesthoods, the lower priesthood and the

higher one. The higher one is the priesthood of Melchizedek. This idea of the interrelationships between all religions leads him to some fantastic vistas:

"I have been told that there are Councils of Light which are organizational boards where the archangels, or Ascended Masters, organize all of the codes pertinent both to the visible spectrum as well as to other spectrums [sic] that we're not aware of. I was told that, beginning in 1976, between April 18th and May 18th, the Brotherhoods would begin to define the blueprint for the 'spacetime overlap,' which was going to literally re-educate and reorganize the human community to find its destiny in space, because it, in essence, had failed the program."

"What does that have to do with the UFOs seen by people around the country?" I asked him, at a loss to understand why the Ascended Masters needed a spacetime overlap.

"The UFOs are merely one aspect of higher evolutionary technology. And they are used to impress upon civilizations purely in the material range of technology that there is a higher energy model controlling the technology. You see, the UFOs do not travel; according to the teachings of Enoch, they have their own energy field. By combining what we call magnetohydrodynamic energy, parallel-phase electromagnetic energy, they are able to literally go several times the speed of light as we calculate it."

"It's a mode of propulsion?" I asked, hoping to get a more prosaic theory from him.

There was no way to make him explain it clearly. He came right back to Melchizedek, replying, "It's their mode of propulsion, yes. The Order of Melchizedek is one of the higher orders of the various Space Brotherhoods. There are 70 such Brotherhoods that comprise the Sons of Light, or the White Brotherhood, as it is known in some popular literature in our particular local universe. And they, at this present time, have, shall we say, been through a tremendous housecleaning. Among the negatives, the 'poachers' as I call them, who come in and experiment with someone else's

experiments, have been a Brotherhood known as the Asteriants, as well as the Marinites, who are of a grotesque appearance, as well as Reticulants, who are also of a grotesque appearance."

"How can you tell one group from the other?"

"The guidelines are very clear if we look at the historical documents which acknowledge that, along with the appearance of UFOs, there is the bringing of a cosmic law, which is distinct from those which do not bring a spiritual teaching. The more advanced extraterrestrials do not look differently from humans, with the facial features of biological societies that somehow are part of the same galactic tree of knowledge."

"So they would look like us?"

"So they would look like us. I feel this is the basis of why it is [said] in the book of *Genesis*, that man was created *into* the image. It is progressive; it is not static. This is spelled out with the definition of the various life thresholds at the beginning of this very sacred text."

Why was Jim telling me all this? Why was he writing a book? Again he gave me political reasons: "I was told that I was to come out at this time with this information because mankind was going to go through the collective Christ experience of worshipping UFOs and receiving information. It would help mankind balance its political focus. You see the interesting thing, Jacques, is that we must emphasize the fact that we are receiving a new program! *We do not have to go through the old programming of Armageddon.*"

Contact Within Eighteen Months!

At the end of our meeting, Jim said he wanted to share with me something that I could keep in mind: a statement that he had prepared with Puharich, a "sensitive" who was working for the American Navy, and other friends of his in various positions who had access to "confidential and secret information":

> I believe that the Earth will be contacted within the next 18 months by highly evolved intelligent beings from other worlds. This belief has come about as a result of a study of prophetic literature, claimed UFO contacts, recent forecasts, and countless other materials.

Jim was following the usual pattern: illumination, belief in contact, mental changes, and, finally, prophecy. Eighteen months have passed, and nothing has happened. That, too, is typical.

From an exploration of the theosophists and Hiram Butler, I had followed the modern Melchizedekians into their colorful fantasies. I had identified a complete panorama of organizations, cults, and groups that had in common the idea that a superior group of Manipulators was controlling the Earth. On that higher plane, the Order of Melchizedek was said to be supreme, and to rule the affairs of man. They allegedly intervened on Earth through their agents in religion, the arts, and science. It had even been suggested that I become involved myself, and that by so doing I would help in averting World War III and a global holocaust.

How seriously should one take these claims? Would these fears and these fantastic claims die in some forgotten corner, like the works of Butler and Penn? My feeling, as I continued exploring the world of these groups, was that of groping through a damp, gloomy cave.

My reasons for declining the invitation, for refusing to become involved with the Sons of Melchizedek, were not based on some scientific idea of the impossibility of the contact they promised. Such unprovable contact, for all I know, may be occurring every day. But contact *with what*? With genuine beings from space? With some dark part of the human mind, alive with delusions and strange fears? A whole spectrum of human folly and of human greatness had passed before me since I had begun this investigation. The search had led me through several countries, showing me that the idea of contact with the Messengers of Deception was nothing new, and that it was capable of triggering fantastic passions. I had

become aware of some pretty shady business behind the apparently harmless antics of the contactee groups. Now I wanted to focus my attention on the problem at hand: the question of who was doing all this and what their designs on us might be.

EIGHT

The Puppets

The question of how men first came to be religious is shrouded in the unknowable past... What accounts for the rise and evolution of new religious groups in society? This question remains unanswered although it has received more attention than any other problem in the sociology of religion.

Glock and Stark, *Religion and Society in Tension*

A REPORTER NAMED O'Hara, who works for the *San Francisco Chronicle*, goes through the streets of this magnificent city and poses a different question every day to the people he meets. When he asked, "Are UFO beings among us now?" a truckdriver from Cupertino with long black hair and a mustache said:

> No, but I don't doubt there are people who do exist someplace else, because the UFOs are coming from somewhere, but I don't think they need to send anyone down here to observe us. I don't doubt the existence of UFOs. But among us, no. A lot of weird people are walking around, but you can't blame them on Outer Space.

Another man, a TV production worker wearing thin glasses and a thin smile, seemed to agree:

> No [he said], but I am convinced of the existence of flying saucers, because Carol and I saw one in La Jolla. It was sort

> of diamond-shaped, with a number of points of flashing lights. At first we thought it was an especially bright star, until it started moving away. We were completely sober. We hadn't been drinking or dropping anything. I don't think beings are among us, but I am certain flying saucers are capable of observing us.

A classic description: "First we thought it was a star," says the witness. Now he has to add, "We were completely sober." His girlfriend Carol, who is an insurance company employee, stressed she had not seen *Star Wars* or *Close Encounters*; she believed that creatures from outer space did not need to come among us: "they can find out what they need to know by hovering around." Not one of the seven people responding expressed the slightest doubt that flying saucers existed, and they automatically assumed that they came from outer space. *Three of the answers stated that the UFO people are among us now* (see Figure 8.1).

"They can take about any form they want," said Pauline, a student with pretty, clear eyes. "There could easily be space beings among us, because saucers keep landing and people are probably getting off them."

A forklift operator from San Leandro agreed completely: "They probably look upon us as primitive beings," he said. "They're watching us all the time, picking out the good ones, the ones they want." And Gary, a construction worker, had the last word:

> Yes, I know there are space beings among us... Me and my Mom saw a flying saucer just out of Rochelle, Illinois. There were two of them darting in and out of the clouds. Lots of people see spaceships but don't report them, because they're afraid of being laughed at.

In Europe, and especially in France, where the scientific community is philosophically determined to defend a certain idea

Question Man

'UFO Beings'—Are They Among Us Now?

By O'Hara

Pauline Watkins, student, San Francisco:

Yes, because they can take about any form they want. There could easily be space beings among us because saucers keep landing and people are probably getting off them. Remember those men down in Mississippi that were supposed to have been taken aboard a space ship for a ride? Well, I believe them because they put them through shock treatments and found out they were telling the truth. You can't fake shock and why would they lie about that, anyway?

Neal Mareoux, fork lift operator, San Leandro:

Yes, I think we're being visited. I think what they're doing is inspecting right now, just checking things out. They probably look upon us as primitive beings. They're probably a lot more advanced than we are and are curious about us like we are about the cave man. They're watching us all the time, picking out the good ones, the ones they want. They're just checking us out for when they want us.

Gary Nelson, construction worker, San Leandro:

Yes, I know there are space beings among us. There is definitely something out there. Technically there could be a higher civilization because we're not the only planet and they could have a different system and not even require air. Me and my Mom saw a flying saucer just out of Rochelle, Illinois. There were two of them darting in and out of the clouds. Lots of people see space ships but don't report them because they're afraid of being laughed at.

Figure 8.1. A reporter interviewing people on the streets of San Francisco recorded these views on the subject of contact with "UFO beings." The responses confirm that the public is generally aware of the main features of the phenomenon, and that some people are prepared to accept uncritically the idea that space people are already among us. (Copyright Chronicle Publishing Co. 1977.)

of "rationalism," such reactions from the public are received with laughter: "What do you expect," a French space scientist once asked me, "from such people who are untrained in science? The American public is naive and gullible, bombarded by Hollywood with sensational publicity for science-fiction movies. Such crazy movements and cults would never have a chance in France."

The French researchers place in the same bag the UFO cultists and the scientists who research parapsychology. Interviewing French space expert Claude Poher in 1978, for example, the popular magazine *Paris-Match* made this incredible statement:

> You are refuting the parapsychology hypothesis (suggestion, provoked hallucination, etc.). Therefore, the phenomena seem to have an objective reality.

It never occurred to *Paris-Match* that a phenomenon could be real both in a physical sense and in a psychic sense. Similarly, French intellectuals regard UFO cultists and contactees as an American aberration. I was amused, therefore, when I discovered that one of the largest Urantia organizations was based in France, as is a branch of the Order of Melchizedek. And I was even more amused when I met Monsieur Vorilhon.

Rael Tells the Truth

Claude Vorilhon is a young reporter living in Clermont-Ferrand (France), a racing enthusiast and the bearer of surprising news. We are living, he says, in the last days of the world! This was revealed to him on December 13, 1973, as he was hiking in the old volcano country near his home. The weather was foggy, overcast. He suddenly saw a blinking red light, and something like a helicopter came down and hovered two yards above ground. It was the size of a small bus, conical on top. There was a flashing white light at

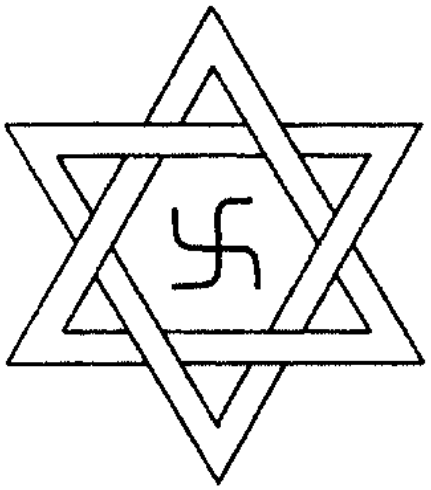

Figure 8.2. The sign seen by Vorilhon. Compare with Figures 5.1 and 7.1. Contactee symbols often combine well-known designs into new patterns.

the apex of the cone. The red light was underneath. A stairway appeared, and a child-like occupant came out, smiling, with a glow around his body. On the craft and on the pilot's green suit was a symbol combining the swastika and the Star of David! The pentacle given to me by the French Order of Melchizedek also showed a Star of David with a spinning pattern inside.

The Vorilhon symbol is supposed to mean "As above, so below, and everything runs in cycles." Remember Waite's commentary on Melchizedek: "He raised the world below to the height of that which is above."

Vorilhon looked at the creature and the creature smiled.

"Where do you come from?"

"Very far away..."

"You speak French?"

"I speak every language on Earth."

"You come from another planet?"

"Yes."

"Is this your first visit to Earth?"

"Oh, no!"

"Have you come here many times?"

"Very often ...that's the least you could say."

"Why did you come?"

"Today I come to speak to you."

Vorilhon proceeds to tell us the story of his encounter with the glowing child, followed by several sessions of note-taking under his supervision. The story is naive, absurd; it reads like a space opera written by a twelve-year-old.

"Why did you pick me?"

"For many reasons. First we needed someone who lived in a country where new ideas are well-received. France is the country where democracy was born, and her image on the entire Earth is that of the land of freedom."

The pilot added that Vorilhon had also been selected because he was a free thinker without being antireligious. He was not a scientist, and therefore "would explain the thing simply without complicating it." He wasn't a professional writer, either, and thus "wouldn't make up convoluted sentences that most people wouldn't be able to read." Finally, they picked him because he was born in 1946, after the first atom bomb.

The visitor told Vorilhon to come back the next day and to bring along his Bible. They had half a dozen meetings on successive mornings, and the little man gave Vorilhon his new name, "Rael." During these meetings, Vorilhon-Rael claims that he received commentaries on the most significant parts of the Bible. He gathered his notes in a book, privately published by "Message Editions" in 1974, entitled *The Message Given by the Extraterrestrials*. It tells a strange tale of Man's creation by scientists of an advanced space civilization who later disagreed on our development, thus splitting the gods into a camp led by Jahweh and one led by Satan. We are now living the Last Days of an Age. In order to make further progress, we need to make drastic political changes. First, we must wipe out democracy:

> You must eliminate elections and votes that are completely ill-adapted to the current evolution of mankind. Men are

> the useful cells of a large body called Humanity. A cell in the foot doesn't have to say whether or not the hand should pick up an object. The brain decides, and if the object is good, the cell in the foot will profit by it... A world government and a new monetary system must be created. A single language will serve to unify the planet.

(It is curious to find such themes under the pen of a contactee in Clermont-Ferrand, since the same theories are advocated by Mr. T. in his California mansion.) Finally, the military service must be discontinued in all countries. Then the Elohim will come back to the Earth, and they will give us the benefit of their superior science. If, on the other hand, Man remains aggressive, then they will wipe out our scientific centers, as they did once with Sodom and Gomorrah.

Having returned home after the last meeting, Vorilhon surveyed his notes and "realized the immensity of the mission that he had been given." He decided to go ahead anyway, and even to ignore those who would make fun of him as an "illuminated one." He reflected that "It is better to be an illuminated one who knows than an enlightened man who doesn't."

To those who disbelieve his message, he would simply answer: "Look at the sky, and you will see more and more apparitions that neither your scientists nor your military will be able to explain."

The key to Vorilhon's appeal is that he brings a simple, or rather a simplistic, solution to our worries. He confesses this himself in the conclusion to his book:

> All these revelations have brought me such well-being and such an inner peace, in this world where one doesn't know what to believe any more, a world where professional scientists cannot provide a precise enough explanation of our origin and our goals. In the light of these revelations, everything is cleared up and appears simple.

What Vorilhon expresses here very well is the grave danger of contactee beliefs: an unquestioned faith in external intervention that will bring simple answers to mankind. Hitler's "final solution" for humanity was equally simple. The themes are familiar:

(1) People don't know what to believe any more, because science and education have made it impossible to continue worshipping a "Good God with a long white beard."

(2) On the other hand, science and education have brought no real answers to the deeper questions in our minds: where do we come from? Where are we going?

Vorilhon's illumination has brought him an answer which is all the more convincing because it rests on faith alone. The little man has instructed him to start building a mansion for the returning Elohim. Vorilhon has appealed to public support on French radio and television, and has attracted some followers. Now he waits for the Angels.

Vorilhon gave a public lecture in San Francisco in December 1976. A group of about 150 people paid $3 each to attend. By the time Vorilhon had described the details of his trip to the planet of the Elohim, a reporter observed that "five persons had stomped out, and three elderly ladies had lapsed into soothing snoozes." They missed the bathtub episode.

In his new book, *Beings From Outer Space Took Me to their Planet*, Vorilhon writes:

> I put on my belt and found myself carried in front of the apparatus used to make robots. When I was seated, a splendid-looking dark-haired girl appeared in the three-dimensional luminous cube. My robot asked me if I liked her and wished to have different shapes or a modified face. I told him I found her perfect.

The machine produced five more girls, and they accompanied Vorilhon to his place, where he had an unforgettable bath with

Figure 8.3. When French contactee Claude Vorilhon lectured in California, he argued for the creation of a world government and a reformed monetary system, claiming that he was instructed to do so by the "Elohim" from another planet. (Copyright Chronicle Publishing Co., 1978.)

his delightful robots who, he says, "submitted to all my desires." Vorilhon doesn't explain any of the contradictions in the story. Why would the Elohim want us to destroy democracy after selecting as a prophet a man born in France, "the country of democracy and freedom"? Why would they use for an insignia such a human, terrestrial symbol as a swastika inside a Star of David?

We should look for an answer in the direction the phenomenon itself indicates: it has human elements; yet is alien to us. It is physical in appearance; yet it also behaves like a projection from the unconscious. I suggest that it represents a technology, like the television set, that manipulates the perceptions of the human mind. One is tempted to say that Vorilhon might have had an initial experience, and that he later hallucinated the dialogue with the pilot and the subsequent encounters. Hallucination is a big word, however, and implies that nothing in the experience was real. This is not my intention. Whatever the technology, it is the effect that is interesting. The new man Vorilhon, like other contactees, is out to change the world.

The Manipulators... I have given this name to the hypothetical agents who might cause the UFO contacts and engineer their effects. Everything now centers on their role, their identity, their designs. Who could they be? Alien beings coming from the end of the galaxy? Psychic entities from the "other side"? Automata controlled by some nonhuman consciousness? Holographic nightmares? But perhaps we are looking far away for something which is right under our nose: *could they simply be human?* Could they be masters of deception so skillful that they plan to counterfeit an invasion from space?

It is not difficult to see that the same themes are running through the whole puzzle. Many contactees, for example, mention Atlantis. If our self-styled "space brothers" need such a prehistoric pedigree, is it reasonable to expect them to come from some far-away star? The real answer is both more mundane and more frightening:

> *Beyond the attention of academic science, below the dignity of official history, there are groups, cults, and sects that serve as "leading indicators" of mass movements.*

The myth of contact is such a leading indicator.

I took all my papers one day and drove to the house of Major Murphy, who had advised me to pursue my research of the contactee groups. We quickly agreed that the popular idea of flying saucers from outer space left much to be explained. The Major, who was still closely following government-funded research on parapsychology in the U.S. and seemed well aware of similar advances in the Soviet Union, suggested that the UFOs might not be spacecraft, but what he called "psychotronic devices."

"In 1943," he said, as we sat in his study, "we already had evidence that several countries were working on circular aircraft that they hoped to develop into secret weapons. The Germans were also doing advanced research on controlled electrical discharges and 'controlled lightning,' and tried to combine these things together.

When we invaded Germany, a lot of hardware fell into our hands, but the Russians had gotten most of the good stuff. Then people started seeing the modern UFOs in Sweden in 1946."

He leaned back and lit a cigarette, leaving me with a thousand questions. Why did he bring in the Germans and their secret weapons? It would be absurd to suggest such devices could explain UFOs.

"Nobody seems to have documented that period, Major," I told him to stimulate his recollections. "General James Doolittle was sent to Sweden by the United States in 1946, apparently under cover of the Shell Corporation. In fact, he was to investigate the 'ghost rockets' with the Swedish authorities. Whatever came of that?"

"His conclusions have never been revealed," answered Major Murphy with a sigh that seemed to say, If only the Pentagon could talk! "But it doesn't take much imagination to realize that his involvement meant considerable interest among the top brass. This was a year before Kenneth Arnold, mind you, several years before the creation of Project Blue Book. Dammit, the Air Force didn't even exist in 1946!" Murphy was obviously relishing an opportunity to think back to what had been a very exciting time for him, a time when military intelligence could do almost anything. "One area where you must realize a lot of research had already been done in great secrecy by 1946 concerned mind control and the effects of electromagnetic radiation (what we now call ELF, or Extremely Low Frequency) on the human body."

"And what does that have to do with UFOs or with rockets, or secret weapons?" I asked rather brusquely.

He took my outburst with patience. "On the surface, if you just look at a few isolated cases, like scientists arguing about UFOs, well, I agree it doesn't mean anything. But suppose somebody had obtained a device by the end of the war, which perhaps wasn't a very effective weapon. Perhaps it couldn't fly very effectively, couldn't carry guns and bombs, but had other properties. For instance, it could emit radiation that caused paralysis and hallucinations as it flew over an area, so that witnesses exposed to it would think they

saw the phantasms of their own imagination. Did somebody test that kind of a device in Sweden in 1946, and in the States in 1947, and find it to be ineffective as a flying machine, but very useful as a means of propaganda? Has such a group already understood what UFOs were, and are they confusing the issue by simulating UFO waves? Or is the entire phenomenon under their control?"

"You cannot mean that, Major." I got up and took from a shelf of his well-organized library the *Book of the Damned* by Charles Fort. "Many of the typical tricks of what we now call UFOs have been described in the journals of bygone days, collected by this man..."

"Wait," said Murphy. "Things are rarely so simple, my friend. I am only trying to caution you, so you will not spend your time chasing dreams. There is a UFO phenomenon, and there have been contactees claiming intimate knowledge of it since time immemorial. But there is also a capability to create artificially both the UFO sightings and the effects reported by contactees. Furthermore, there is a possibility that some group has already understood the whole puzzle..."

"Solved the UFO problem?"

"Yes. You need to face all the possibilities. You have to draw the consequences. Someone may have solved the problem. Perhaps there is an elegant solution to multidimensional travel, and it is being applied. I am not a physicist. You should ask your theoretician friends what they think. I can only tell you that silent, disk-shaped flying machines can be built. If they are equipped with the right devices, they can create astonishing effects and be reported as flying saucers. I wish I still had my files on the German experiments."

Suppositions, I thought. Assumptions. We're going to need more than that to explain the UFO problem. "Major, I can't believe that some Nazi group had managed to survive secretly with this kind of technology in its power."

"Who says anything about the Nazis? I am suggesting that other groups have become involved. Germany was simply a little ahead of other people. You have V2s in 1944, and you have the Atlas rocket

in the '60s. You have foo-fighters in '43, and the green fireballs of New Mexico nine years later.

"A lot of people got involved. Industrial concerns. Laboratories engaged in psychotronic research. The Nazi research on microwaves was child's play compared to the sophistication of modern experiments. If someone is using this technology, we can assume they have also mastered pharmacology, the use of drugs to distort the memories of witnesses, the use of mind control to suggest stories, to plant fake observations. Don't you think people should try to get some information about that before believing in friendly space visitors?"

"It's hard to believe that these techniques would already be applied on this kind of scale," I said.

"Don't you read the newspapers? Don't you follow publications on mind control? The military has been using this kind of technique for years."

He pulled out of a file a series of *New York Times* clippings beginning in 1977. It described part of a U.S. project which spanned 35 years and involved hypnosis, narcoanalysis, electronic brain stimulation, and the behavioral effects of every physical vibration known to science, from ultrasound to microwaves. He showed me a book entitled *Operation Mind Control*, in which W.H. Bowart describes his meeting with a young man who had just returned from a tour of duty with the Air Force. He suffered from amnesia. Like many UFO contactees, he remembered vaguely that he had had a good time, but couldn't describe in detail where he had been. After many therapy sessions, he began to recall part of his activities. He had served, it seemed, on a military committee in Vietnam. He had dreams in which he was standing at a long table on a beach, with Communist officers on one side and Americans on the other. Although the discussion was heated, nothing was written down. His assignment was to remember everything that was said. He had been trained for total recall...then his entire memory of these assignments was erased like a magnetic cassette.

Giving me time to absorb this information, Major Murphy gestured toward the notes I had compiled on the UFO contactees and their sects.

"You have assembled case histories on rather interesting groups. Don't misunderstand me," he said. "I am not suggesting that secret agents are going around the world giving these thousands of people individual suggestions to see UFOs. As we found out when we began developing the science of propaganda during the last war, you don't need to do all that. A few well-placed stories, a well-planned program publicizing sensational incidents, will do marvels. The contactees are being manipulated. And I think we should not look in outer space for the Manipulators."

"Where would you look?"

"Right here, on Earth," said the Major, with the satisfied air of a mathematics professor who has succeeded in proving an especially vexing theorem. "The best place to start looking for them is among some of the occult groups. Such organizations are an ideal place for a clever individual to exercise his influence, because they are ignored by the intellectuals, by those who call themselves 'scientific investigators.' They are afraid of looking silly if they join the Order of Melchizedek: what will the Dean say when he finds out!"

We both laughed. I knew that Murphy was right on at least that point. The professional scientists were so insecure that they would thunder against any one of their number who dared to read occult books and admit it, or who got initiated into the Order of Melchizedek...without clothes, in somebody's hot tub.

"Look at what you have already found. You have here many contactee stories that appear meaningless or foolish at first," continued Murphy. "Yet they contain explosive ideas: political control from a so-called 'higher level'; social unification; resistance to nuclear energy; transcending traditional religions; elimination of the current financial system. Keep looking. You

might find that most of the UFO groups, including the major civilian organizations, are influenced by some strange people. And the pattern of conditioning you have discovered in your computer studies of UFO sightings may turn out to be aimed at long-term social changes."

"How could you prove that?"

"Look for cases where direct contact seems to have taken place between such a group and someone who fits the profile of the manipulators," answered the Major, getting up from his armchair as I gathered my notes and walked toward the door. "And look for other unexplained effects which follow a similar *modus operandi*: things that have a strong symbolic content, but don't seem to make sense. Things that academic science refuses to study, but which make a subliminal impact on the public. That's the level where the manipulators will do their work. If I'm not mistaken, the UFOs are only one aspect of their activity, one tool in their arsenal. If these beings are human, they have to reveal themselves occasionally, even if they are very good at misdirecting our attention. So do not go chasing every UFO that people report to you. You may find that the really important observation has taken place in your own backyard while you were away."

We walked together to the quiet street, lined with trees.

"Also remember," he said as I was getting into my car, "for God's sake, don't waste your time with the UFO groups. There's better things to do."

I tried to catch him off guard, just once: "What will you say, Major, if I come back with evidence that some nonhuman beings are involved? Will you say that you were wrong, and that the occult groups were right?"

"I never said they were wrong," retorted the Major. "I said they were infiltrated."

Adventures of a Grand Master

A few weeks after this discussion with the Major, I ran into the first indication that there might be some merit to his idea that occult groups are controlled by skilled manipulators, and that it might even shed some light on the UFO phenomenon. I found this indication in a book written by a Frenchman named Raymond Bernard.

Bernard lives near Paris, in Villeneuve-St.-Georges. He heads up the European branch of the "Ancient and Mystical Order of the Rosy Cross," one of the major organizations in the world that claim to preserve and teach a genuine esoteric tradition.

True adepts of the Rosy Cross, it is said, are not of this Earth. They have transcended the bonds of time and space. They need no human structure, no Order, and no Raymond Bernard! They reach this exalted state, however, by a series of initiations that organizations such as AMORC claim to preserve as a body of "sacred knowledge." AMORC teaches it throughout the world, mailing its educational material from its lavish headquarters in San Jose, California.

I have my own conclusions about the nature of this process; I am not blind to the fact that many such organizations serve as cover for international espionage. From John Dee and Casanova to Aleister Crowley, occultists have often doubled as spies. But that may not be the whole story. The fact is that, as soon as we enter this domain, we find another hall of mirrors where opportunities for errors and deception are many.

The confusion is blatant and deliberate. Its avowed purpose is to discourage superficial minds, curiosity seekers, and most scientists. It also gives rationalists a good reason for rejecting the whole thing out of hand. The second purpose is to mislead most of those who still remain into blind alleys by various forms of temptation. Making gold, for instance, is a favorite sidetrack of the Adepts. Only those who are not interested in the literal gold will

be able to find their way deeper into the labyrinth. But what of the knowledge of the initiates which AMORC claims to hold? Well, this knowledge is most ancient. AMORC says it comes from – you guessed it – Atlantis. It was preserved all this time by Egyptian priests and their descendants.

Whether or not there ever was a continent or island of Atlantis, one thing is certain: some techniques used by occult groups have indeed been preserved from the most ancient times. They include excellent operating knowledge of hypnosis, suggestion, the laws of forms, and their use for ritual and behavior control. The ancient art of hypnotic control has been transferred to the halls of academe, where it is used with caution and reluctance in the psychiatry department; but for all practical purposes the awesome powers of the shaman have gone the way of Gurdjieff and Aleister Crowley.

There are notable exceptions. Hypnotic techniques taught to would-be Adepts occasionally play a role in publicly visible events. In 1968 a man named Sirhan killed Robert Kennedy in Los Angeles. Sirhan was a member of AMORC. He had used the Order's technique for self-hypnosis while preparing his role in this tragedy. Raymond Bernard, too, has used the technique often, but for a different purpose: to obtain visions that would lead him to a higher level of being, and would help him assume his role at the head of a thriving, active, wealthy international organization, with members in all French-speaking countries, including large parts of Africa. Bernard, in turn, reports to the man who heads up the Order worldwide, the "Imperator."

The Manipulators struck in 1967. Raymond Bernard was contacted by a "superior being," who called himself Maha, and who apparently had extraordinary eyes, which, Bernard wrote, reflected an entire universe. Bernard was convinced that Maha could communicate through his eyes alone.[1]

Their first meeting took place at the Carlton Hotel in Amsterdam. The effects of a powerful suggestion were immediately noticeable, for Bernard found himself standing before Maha, without being

aware of having made any effort to get up. He could no longer perceive anything around him except Maha's eyes, extremely pale, which demanded that he abandon all control.

What we have here is the statement of a man who has met in person one of the "Manipulators," an important statement, even if the witness is a believer in the occult and a highly trained practitioner of a tradition that is obviously affecting his perceptions.

Maha was quick to point out that the hotel lobby was not a suitable place for their meeting. He walked to the street: an automobile picked them up, and began driving along the Leidersplein, crossing the bridge, turning left, and moving away toward a suburb of Amsterdam. They stopped in front of a splendid residence built of light-colored bricks, situated in a park full of flowers.

Maha then made his purpose clear. He said he was a member of "the High Council" (also called the "A"). His statements about his role were couched in the same bizarre style used by Dr. Pettipher and the other "mystics" we have heard. The reader already knows what I think of this style of discourse: it is used, purposely or not, because of its suggestive value. It lulls the mind of the hearer into a semihypnotic state until it is ready to receive the *real* message, the "plant" designed to grow and prosper in the audience's unconscious. Maha, just like Grace Pettipher and a few others of the strange characters I met in this quest, shows himself to be a master of the subliminal.

He then began to discuss his political role, and to paint an incredible picture of what I have called the "Control System." He pointed out that it is difficult to contain the errors of mankind. Why should the truth of one particular continent have precedence over the truth of another? he asked. The vigilance of the "High Council" is necessary to prevent human tragedy in a way that does not interfere with the freedom of mankind.

After this general statement, indicating that the so-called "High Council" works on a planetary scale, unconcerned by minor philosophical differences between capitalism and communism

(the "truth" of one continent and that of another), Maha went on to deliver his main message, which Raymond Bernard would disseminate through his organization and through his books. He stated that mankind is now at the "right level," and that the "new cycle" will see competition on a global scale. However, this new cycle is off to a bad start, said Maha; mankind is approaching it with a mistaken concept of the value of money. In the coming cycle, the scale of values will be reversed, he added, leading to a new understanding of social good, the abolition of borders, and the death of nationalism. At this point in Maha's monologue, Bernard was still wondering why this meeting was taking place. In fact, he had heard much of this in earlier briefings about the role of the "High Council." Maha seemed to have read his thoughts of puzzlement: the meeting, he said, concerned the specific role of propaganda and public indoctrination that groups such as AMORC can play.

Raymond Bernard went to Vienna in June 1967. He met another man, with a fine profile, dark eyes, and white eyebrows. The car, this time, was bearing the special plates of the diplomatic corps. They drove to an isolated house near a forest. It was surrounded with high walls, above which only the roof and the top floor could be seen from the road. There was no outward sign of activity, but as they knocked on the door, it opened onto a circular room with a floor of black and white marble triangles, where twelve men were standing, dressed in white robes.

There, Bernard witnessed a ritual with several striking peculiarities. First, he suddenly failed to hear the words of the celebrants, although he saw their lips moving. Then he heard a mounting vibration – not quite the *om* sound used by Eastern meditators. He lost consciousness and was later puzzled by the whole experience. Reflecting upon it, Bernard came to the conclusion that he had been subjected to an examination. In fact, he has no proof that he had not been given posthypnotic suggestions or reinforcements of earlier suggestions, whose existence may be indicated by the frequent perceptual phenomena he experienced

throughout the episodes covered in his book. Yet he asks no questions. The explanation is simple: he trusts these people as completely as the contactees trust their "space brothers." Indeed, he says, I would give myself completely and without second thought to such beings: their work is the supreme good, the *summum bonum.*

In a later interview with the master of the house in Vienna, Bernard was given the key to the symbolic colors used in the ritual. He was told that red is the color of the *cosmic masters,* the *regulators of human evolution.* Once again, the words suggest a control system that combines physical knowledge with *uncanny mastery of that emerging set of techniques the Soviets call psychotronics.*

After Bernard toured the entire house and was told its role in the function of the Order, the "master" spoke a single word of two syllables: upon hearing this keyword, Bernard *again lost consciousness.* He assumed once more that he was reaching a level of cosmic ecstasy induced by the high meditative state of his hosts. To me, everything he describes again indicates hypnotic control. The "master" explained it himself, by saying that every man can be linked to others by his "keyword," forming infinite series of chains.

Is there really such an organization as the "High Council"? Probably not. The name may have been picked for Bernard's purpose. Could the owners of the houses he describes be found? That, indeed, would be most interesting, but under what pretense could a serious investigation be mounted? There are laws against political agitation within a given country, but there is no law against people who think they can run the world by psychic means.

What are they waiting for? The answer is straightforward: they wait for the "coming of the Kingdom of Graal." When will this take place? When the UFOs land on Earth, or, as the men told Bernard, "When the knights of the Earth meet the celestial knights of the macrocosm." In other words, when contact is openly established with the cosmic messengers every religion has been promising us since Abraham – who got the idea from Melchizedek!

I find it fascinating that there should be a secret group of men spending their time and money keeping these ideas alive: within the symbol of Melchizedek, all paths of belief become one, even those apparently most opposed, like Satanism and Christianity; in the last analysis, man is bearing every stream of knowledge within himself, and the High Council rides higher still, beyond Good and Evil. Raymond Bernard was told that he must transmit what he had seen, and make it public. *He was instructed to write books about his encounters.* This was a deliberate action on the part of his guides to get their symbols and their message out into the world. Their carefully staged rituals would be described in detail. Other books, movies, conversations would then pick up this mass of ideas and carry them farther.

Among the notions they want us to believe is the assumption that they are the guardians of a most ancient tradition coming from the Atlanteans. Where did the Atlanteans get it? Maha stated the answer unequivocally, by insisting that this knowledge came from another galaxy, and was brought to Earth by the founders of Atlantis. The claim is made that the "pure race" of these Atlanteans has continued throughout the millennia. Maha will not reveal where they now live, not even to his dear disciple Bernard. He hinted that they are linked to reports of unidentified beings, coming from elsewhere, who pay for the goods they buy with pure gold.[2]

Spiritual Blackmail

The being of the Canigou, the man with long blond hair and hypnotic eyes, who could not be photographed by Jacques Bordas and paid with pure gold; the scientist who showed Helen the motor; the dwarfs who exhibited the trick map to Betty Hill and gave Vorilhon a fake Gospel: were they of the same origin as Maha?

The U.S. Air Force has made many naive and misguided attempts to understand UFOs. It has tried, patiently at first,

desperately sometimes, to get rid of "flying saucers." To that end it has used power from the scissors of its censors and from the barrels of its guns. It was looking for evidence that the objects were a direct military threat to the United States. It never occurred to the USAF that the threat might be at a different level.

The group of people who will first manage to harness the fear of cosmic forces and the emotions surrounding UFO contact to a political purpose will be able to exert incredible spiritual blackmail.

Such weapons are less flexible, but also less detectible, than tanks and aircraft; they represent a more lasting form of control over the lives of men. It takes a long time to bring their effects to complete fruition, because secrecy is essential for them to work. The contactees and the occult believers have been used as puppets. The public in every country now recognizes the existence of UFOs, and associates it with the idea of wise visitors from space. A majority of the American public has become convinced of the existence of such visitors. They have harnessed Hollywood. And they have made sure the whole subject remains a matter of ridicule and disrepute among scientists. There is in the White House a man who has seen a UFO and is impressed by what he saw. There are small groups and sects of contactees all over the world, using a vague and confusing jargon that protects the unspeakable reality, and claiming that salvation from Heaven is just around the corner.

I don't think we should expect salvation from the sky.

I believe there is a very real UFO problem. I have also come to suspect that it is being manipulated for political ends. And the data suggest that the manipulators may be human beings with a plan for social control. Such plans have been made before, and have succeeded. History shows that having a cosmic mythology as part of such a plan is not always necessary. But it certainly helps.

Part Three

The Stratagems

Practically all the ruses and stratagems of war are variations or developments of a few simple tricks that have been practiced by man on man since man was first hunted by man... The elementary principle of all deception is to attract the enemy's attention to what you wish him to see, and to distract his attention from what you do not wish him to see.

General Sir Archibald Wavell, memorandum to the British Chiefs of Staff, 1940

NINE

A Cow for Norad

The steep hillside up to the electrically controlled high entrance gate to the huge tunnel into this worldwide intelligence nerve center is covered with rock and brush. Surprisingly, a few cattle are also grazed here, no doubt to lower any possible fire hazard. So right there, immediately overlooking thousands of military buildings, the protective covering of hundreds of planes and helicopters and 20,000 soldiers, and immediately in front of the electronic brain and senses that survey the entire North American continent so that even a needle couldn't get in undetected, plus monitoring of all of space from here to the Moon...someone thought this would be a neat place to have a cattle mutilation.

Frederick W. Smith, *Cattle Mutilation*

IN THE LAST three years a new problem has been added to the list of unresolved questions surrounding the UFO phenomenon. Much intense discussion has taken place among the believers and the skeptics alike about this problem. I am referring to the many reports of cattle mutilations that are reported throughout the Western states, often at the same time and in the same area as UFO sightings. Are the mutilations real, and are they caused by UFO occupants? I must admit that I cannot give a conclusive answer. I can summarize the facts, however, and show why they are relevant to the possible exploitation of UFO beliefs. Let me first remind the reader that the three positions people have taken about the mutilations are as follows:

(1) the cattle have died naturally and were mutilated by predators, or were killed by a few isolated sensation-seekers;

(2) there is an organization secretly conducting large-scale mutilation of cattle, either as part of some witchcraft cult or as part of a secret government testing program; and

(3) the mutilations are caused by UFOs and their occupants.

We must approach this new area with caution. The accumulation of data seems to prove that many of the reported mutilations are real. Many animals, small and large, ranging from rabbits to buffaloes, have been killed mysteriously and have had some organs removed. In studying these reports, I have disregarded all cases where predators could have been involved, and I have relied on the original police reports and on the statements given by state veterinarians and county coroners about the nature of the wounds inflicted on the animals. These documents disclose the fact that the mutilations are not of the sort that some youthful gang or witchcraft cult would be likely to cause. They involve surgical techniques that demand both good anatomical knowledge and procedural skill. This restricts considerably the range of possible suspects. In the words of a law enforcement official in Montana: "Diligent and intensive research by officers, assisted by pathologists, veterinarians, toxicologists, and others, has failed to unravel the mystery."

We are entering a new area where we must tread carefully. Some of the evidence may have been planted to mislead us into false conclusions. The connection with UFOs appears especially tricky and, if proven, would still not answer all our questions. Someone could be simulating UFO events to turn the investigators' attention away from the real cause of the mutilation. Or it may be that the mutilations are in fact the "next step" in the unfolding of a process directly related to the UFOs.

In the arsenal of mass manipulation, few weapons are as effective as terror; and among the devices of the terrorist, few are as striking as mutilation of people or animals. Here again, the connection with esoteric organizations is a familiar one. On May 2, 1918, in

Munich, for example, right-wing newspapers accused the left of having murdered and mutilated hostages who were members of the occult "Thule Society." The hostages' sexual organs were said to have been severed before the hostages were shot. The story was a fabrication, but it succeeded in convincing the farmers and the middle class that the executions had been the work of a "Jewish conspiracy." More than two hundred leftists were executed by May 5 in reprisal. Throughout the course of history, actual and faked mutilations have been a tool of political terror for both the left and the right. Such acts convey many symbols into the minds of those who read about them, and evoke feelings of helplessness and fear.[1] The countryside is especially vulnerable, isolated as the ranch houses are, under the night sky. If cattle are found, inexplicably cut by the knife of an unknown criminal, people are likely to feel ancestral terrors:

> Threatening and heavy his wings overshadow thee; Satan, himself, is hovering near![2]

Such mutilation of cattle has been systematically carried out by persons or forces unknown since about 1974, at least. The reaction of local, state, and federal authorities was usually swift but ineffective. Many individuals and organizations have been suspected of having engineered the slaughter, but since no one has been arrested and convicted for it, many farmers now assume that the perpetrators were either creatures from outer space or secret agents on the payroll of the government agencies themselves. The problem is well worth a detailed examination here, not only because it involves the same patterns as UFO landings, but because its social repercussions follow the same general principles: incidents of high strangeness are reported by credible witnesses; apparent "evidence" found at the site turns out to be spurious, worthless, or misleading; authorities become involved but fail to provide an adequate explanation; the press amplifies the mystery; hoaxers and curiosity seekers complicate

it; finally, academic researchers issue "explanations" that witnesses and knowledgeable investigators throw into the garbage, but which impress the scientific community enough to discourage it from probing any deeper into the real nature of the problem. The ultimate result is to spread a feeling of anguish and unformulated expectation throughout the area where the events have taken place: expectation of something dreadful that will come from the sky, something no one on Earth understands, something swift and pitiless that will reshape human life.

The numbers themselves are eloquent. In an 18-month period before January 1977, there were 700 mutilations in 15 western states. More than 180 cases occurred in Colorado alone in 1975.

Most cases have taken place under the same conditions as UFO landings: at night and in silence. Other characteristics have been: no cause of death could be determined; blood was drained from the animals; specific organs were cut away; no traces or tracks of the killer could be found; and no efforts had been made to hide the carcasses. In fact, as Mendocino Sheriff's Investigator Baron Hankes said, after studying seven mutilated cattle in Covelo, California, between November '76 and January '77, "It was like someone wanted us to find them."

The Slaughter Begins

First, a review of some older cases.

> (1) *January 29, 1953, Conway, South Carolina.* A farmer heard a commotion in his barn and observed an object at treetop level. It was about seven yards long and four yards wide, light gray, lit up inside, and shaped like a half egg. The witness fired his gun at the object. Numerous cattle were found dead of unknown causes after the sighting.

(2) *November 14, 1954, Isola, Italy.* A farmer named Amerigo Lorenzini took cover when a bright, cigar-shaped craft landed near him. Out of it came three dwarfs dressed in metallic diving suits. They spoke among themselves in an unknown language while looking at the rabbits in a cage. Lorenzini aimed his rifle at the intruders, but it failed to fire, and he felt so weak he had to drop the gun. Lorenzini saw the dwarfs take away the rabbits, and the craft departed.

(3) *September 18, 1962, Barcelos, Brazil.* Three men working in a rubber plantation saw a large, disk-shaped object hover near the river. It emitted sparks, and was silvery in color and very bright. It eventually rose straight up at high speed. Cattle disappeared from the area.

(4) *Fall 1969, near Kansas City.* Two women saw an unidentified object come close to the ground and heard the yells of an animal being slaughtered as the object took off again.

As far as my files extend, there are indications of peculiar effects on animals wherever UFOs are seen: horses lifted from the ground; dogs paralyzed along with their human masters. And we have the claim that some of the animals have been taken away, or left behind as mutilated carcasses rotting in the sun.

A man named Anton Fitzgerald reported two strange experiences that took place one year apart in the mid-sixties. The first one happened in the Natal midlands, in Africa, as Fitzgerald and a farm manager named Jock Marais were walking down a hill on his property one fine morning.

They saw "an eerie reddish glow" on the farm runway, about 200 yards from them. The flock of sheep in the runway paddock were all standing in two one-third circles on opposite-sides of

the glow, looking toward it. "From our elevated position," wrote Anton Fitzgerald in the aviation magazine *Wings Over Africa*, "the sheep reminded me of iron filings on a piece of paper around a magnet." The pinkish glow started rising vertically without a sound. Fitzgerald inspected the area, and noticed that one old sheep was missing. He was reminded of the Zulu legend of "the Red Sun that rises straight up into the sky after devouring some of the tribe's cattle." The Cherokee Indians have a similar legend of the Sun that rises straight up.

The second incident witnessed by Fitzgerald took place as he was flying over western Texas. His companion, another pilot named Jake Rugel, thought the object was a weather balloon until he saw it climb straight up, with a pink glow which was more intense in the center. In this case, too, animals had been fascinated by the phenomenon. Whiteface Hereford steers on the ranch of a man named Ted Leslie had stood in a semicircle in the paddock. One of the older steers was missing. The case was reported to Project Blue Book.[3]

The first case to be investigated officially in the context of UFO reports was that of "Snippy the Horse" in Colorado, in September 1967. Nothing came of it, because the horse had been left there too long before scientists arrived at the spot. There had been UFO reports in the specific area where the carcass was found.

In 1974 and 1975 the cases began coming in a real wave.

In late July 1975, on Ashlot Bench, north of Fort Shaw, Montana, a mutilated cow was found in the pasture, the teats cut off with a sharp instrument, the grass trampled down for nine feet around the carcass. The farmer had seen a blinking red light at the spot on the previous night, and it had moved down the road. A short time later, a young boy saw a red light going through a field which was inaccessible to vehicles (and no traces of a vehicle were found). Two cows were missing and have never been found.

In the words of Captain Wolverton, the officer in charge of investigating such reports in Cascade County,

> The records [of the Sheriff's office] are filled with numerous reports of UFO sightings. In a number of cases, the person reporting the sighting was able to give officers a vivid description of the strange craft. These varied from a saucer-shaped craft or something that looked like a giant pear, to a large object that looked like a two-story building with lights resembling windows.

There were two UFO landings on a ranch near Simms, Montana, on December 8 and 9, 1975. The rancher's wife and children saw the object – a large white light with a red light on top – come to the ground in an area where the carcass of a calf, already dead from natural causes, had been left on the grass, about a half mile from the house. When the object ascended, it seemed to roll on its side and fly away toward August (west) at low level. The next evening it returned, remained about one minute, and left to the east. The calf was found mutilated.

Three officers went to the site and examined the carcass. They found that the udder area had been removed: "The cut marks around the wound were consistent with those found in earlier cases that pathologists had verified were made with a very sharp instrument."

Delusionary Spirals and Other Surgical Instruments

Many people still think that the cattle mutilations can be explained by natural causes. In a state the size of Montana or Texas, cattle die by the hundreds every month, and it is not surprising to discover carcasses that have been eaten away by predators. James Stewart, an assistant professor of sociology from the University of South Dakota at Vermillion, suggested that belief in cattle mutilations was "the result of collective delusion," something we have already heard many times as the

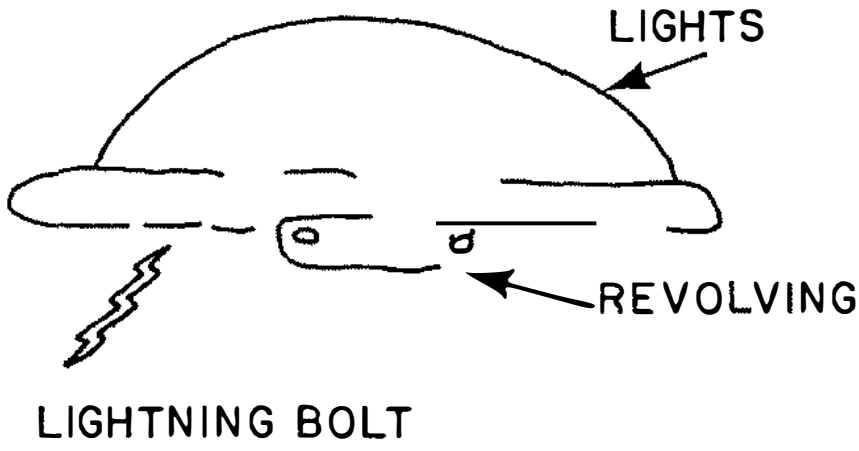

Figure 9.1. Drawing made by a UFO witness in Vaughn, Montana, an area where there have been many cattle mutilations. There were two objects with glowing domes, and revolving blue and white lights. A lightning bolt was seen underneath them at intervals. The objects were observed at dusk for five minutes.

"explanation" for UFOs. How can the ranchers be "deluded" when they report mutilated animals? The sociologist in question reports that: (1) they may be caught in a delusionary spiral; (2) they hope to collect money under the vandalism clause of their insurance policy; (3) the animals may have been killed by people; and (4) they may have been killed by wild dogs.

All these explanations are valid for a portion of the cases; but they are emphatically contradicted by much of the evidence gathered by the police.

In Nebraska, Captain Vern Byler (Criminal Division of the State Patrol) cited a case that his agency had investigated in which he found evidence of deliberate mutilation that could not be attributed to predators. Similarly, in Texas, Captain W. Wilson of the Texas Rangers stated that several cases he had studied were classified as unexplainable. But they were only the tip of the iceberg.

Threatening and Heavy

I have before me a standard police report form. It comes from Texas. It is signed by Sheriff Richards, of Cochran County, and is dated March 10, 1975, at 12:30 p.m. The complainant is a resident of the town of Whiteface. The "offense" listed in the upper right-hand corner of the report reads: Cattle Mutilation. The statement indicates that, upon hearing the complaint, Sheriff Richards went to the scene and found the following.

> About two miles over in a field was a perfectly round circle. The heifer was lying in the middle of this circle with the head to the North...the bottom jaw was cut back and the tongue was gone. The sex organs were cut off and gone. The navel was cut out in a round circle and the meat inside was not touched. There was no blood on the ground or on the cow.

While he was checking this out, the rancher said, "If you think this is odd, look at that place a quarter of a mile west." Sheriff Richards found another circle there, with a dead steer.

> This circle was about the same [size] as the other one, but the wheat was about four inches tall and it had been burned clean. These circles were about 30 feet across.

A team from Reese Air Force Base went to the area and found no abnormal radioactivity. The only unusual circumstances that were related to the case were frequent recent reports of UFOs in the area.

> The people that have been reporting this all tell the same story. "It" is about as wide as a two-lane highway, round and looks the color of the sun when it is going down.

The law enforcement agencies in all areas tried, understandably, to prevent rumors from spreading and to issue reassuring reports. In Utah, a veterinarian on the staff of the Department of Agriculture was told he would be fired if he announced his conclusion that an animal he had autopsied had died abnormally.

The mutilation reports extended over Kansas, Nebraska, Iowa, South Dakota, Colorado, Oklahoma, and Minnesota during 1974. The following year many cases occurred in Puerto Rico at the same time as UFO phenomena. According to engineer S. R. Lamarche, who investigated many of these reports, the first strange deaths took place in February 1975. By April 9, the Assistant Secretary of Agriculture, Mr. F. N. Rodriguez, stated that the problem was occupying his department full-time, and the Federal Meat Inspector, Mr. I. Fernandez, said the cause of death was unknown. Domestic animals and poultry were killed, as well as cows, sheep, and pigs, apparently by stabbing with a very sharp instrument. A biophysicist at the University of Puerto Rico, Dr. Angel de la Sierra, stated he investigated a case where an incision had been made "similar to what is done in experimental surgery."[4]

In one of the incidents in which UFOs were related to the discovery of dead animals, a rooster was killed near the house of Mr. Orlando Franceschi, who works at the hospital in Ponce. This took place on the night of April 18, 1975, after he had observed a dwarfish being that floated away from him. Feeling it was going to attack him, he tried to hit the strange creature with a shovel, but suffered temporary paralysis. When he came home in a distraught state, the police were called and an investigation was launched. A group of independent witnesses had seen the being (and had thrown stones at it) the same night, and the next day two women observed "a vivid orange light hanging stationary above their garage" near Ponce. After about five minutes it rose silently and moved away behind the mountain, but around the whole area where the object had been, a glow remained visible. An interesting sequel (in the light of the contact incidents related in the first part of this book)

involves the series of messages this man heard "inside his head" during the following days. They were warning mankind of disaster unless people started saying more prayers!

Other countries experienced the phenomenon. In 1975 there were incidents in Ontario, and in 1976 in Quebec, Canada. In the spring of 1976, according to information received by a Texas research group,[5] two horses were found in a snowbank near Wildwood, Alberta. The uterus and left eye had been removed from each one. The only tracks or marks resembled bird prints. The carcasses were allegedly flown to Winnipeg for analysis. The same group reports cases from Brazil, Bolivia, Sweden, Australia, and Scotland.

In April 1977 similar cases were reported in France, in the Vosges region. The episode began with the slaughter of 34 sheep in a single night at Verrieres and eight sheep at Vomecourt. In one week the total number of dead animals included 61 sheep and one deer.

Hunters and soldiers were deployed in the area, including troops of the 43rd Regiment and forest rangers. In spite of their extensive searches around the clock, the unknown agent soon killed another five sheep in Rambervillers.

The local police attributed the deaths to a wolf – and a hungry little bastard it must have been. In a single night, early in May 1977, it killed another eight sheep in Jessarupt. Some of the deaths took place in fields and pastures surrounded with barbed wire.

In late September, two sheep were killed near Epinal. They were the only survivors of the earlier slaughter on the same property, belonging to Mrs. Claude Regit.[6]

In France, as in the United States, some of the cases actually were the work of wolves (a wolf was killed in Lozere, but that area is 500 km south of the Vosges episodes). A man carrying a knife and a rifle was arrested in October 1977 near Epinal, but this incident could hardly explain the earlier slaughter. In spite of the attempts to keep the stories out of the newspapers, the questions were inescapable: if someone could with impunity fly close to the ground and land in isolated spots, if someone could kidnap

animals, slaughter sheep and cows, and remain undetected, could anything be done to stop this madness? Who was responsible? And what purpose was served? As with many UFO encounters, the mutilations carried a message. In the United States, they seemed to tell military authorities, with their radar and computers, "See how helpless you are; see how obsolete your technology is!"

The Calling Cards

A man named Frederick W. Smith, who lives in Colorado, has offered the only interpretation of the mystery that, among everything I have read on the subject, makes sense to me. He writes, very simply, "Someone has been delivering a message to the American people, to the government, the intelligence community."[7] The information amassed by Mr. Smith is coherent and quite impressive. Most of it comes from the area where he lives, right in Colorado. It leaves far behind the "delusionary spirals" of the social scientists, and the soothing "predator theory" of the Public Relations boys.

> Governor Richard D. Lamm flew to Pueblo on Monday afternoon, Sept. 4, 1975 (accompanied by John MacIvor, director of the Colorado Bureau of Investigation), to confer with the executive board of the Cattlemen's Association about the mutilations, which he called "one of the greatest outrages in the history of the western cattle industry." The Governor of Colorado added, "It is no longer possible to blame predators for the mutilations."[8]

The same week, what a local newspaper called "the largest force of law enforcement manpower ever assembled in the history of Colorado" was deployed. It failed to identify a single suspect. Reports were coming in daily. Sixty officers from Nebraska, Wyoming, and Colorado met in Fort Morgan to try to coordinate their efforts,

Mœurs
Vosges : la Bête et l'inconscient
Vie moderne
Le « loup des Vosges » traqué par les chasseurs et les soldats
75 moutons égorgés par la « bête » d'Epinal
« Bête d'Epinal » : 11e mouton

Figure 9.2. A sample of French newspaper articles describing the unexplained deaths of over $40,000 worth of cattle in a few weeks. In spite of watches and searches conducted by farmers, police, and French troops, the killings continued several months later. Attempts ar explanation ranged from "hungry wolves" to "vengeful neighbors," and had to be rejected on the basis of the evidence.

but there was no visible progress. However, Colorado Bureau of Special Investigation special investigator Carl Whiteside said that the removal of sex organs and other body parts was "definitely not made by predators."

The phenomena had certain characteristics: the animals died with no evidence of struggle. There were no tracks or blood near the carcasses (although circular depressions and pod-like marks were sometimes reported). Some carcasses seemed to have been airlifted, then dropped in areas which maximized the chances of discovery. And intense blinding lights from the sky were often associated with the events.

In a news release dated Sept. 18, 1975, the senior Senator from Colorado, Floyd K. Haskell, disclosed that he had discussed the matter with FBI director Clarence Kelley and his chief assistant. However, the FBI concluded it had no jurisdiction to enter the case, because there was no evidence of interstate movement.

The most remarkable feature of the mutilations was their beautiful precision. Many ranchers echoed the statement of Adams County (Idaho) Sheriff Jim Hileman: "I've been around livestock all my life, and I've never seen anything like this."

A Garfield County officer, named Hart, disclosed that on Sept. 13, a Hereford cow was discovered just across the county line in Mesa County; missing were the sex organs, the rectum, and an ear.[9] In another case, a steer was found in open country, cut open at the ribs with the heart excised. In Montana, Wolverton's unit investigated a dead bull calf north of Cascade. Its right hind leg had been removed in a circular cut that went completely through the leg bone below the hip socket and extended toward the midsection, exposing the stomach area. All of the sex organs had been removed. There was no footprint or other evidence around the carcass. Also in Montana, a cow was found in an undisturbed plowed field, its loose furrows intact, three-quarters of a mile from the fence line. Two teats and the rectal area had been removed with a sharp instrument, and an incision underneath the front leg

went all the way to the heart. The absence of tracks in Montana was remarkable because the ground at the mutilation sites was frequently soft, muddy, or covered with snow.

It is quite true that some predators, such as coyotes, have razor-sharp claws and can produce circular cuts around the parts they eat. A trained investigator, however, can tell the difference between such natural incidents and deliberate mutilation. Some of the carcasses showed evidence that a standard autopsy procedure, the Rokitansky technique, had been used; it consists in the removal of the viscera as an integral unit. Coyotes and delusionary spirals do not use the Rokitansky technique.

In Colorado, there was a concentration of mutilation incidents in Elbert County, very near some of the world's most sophisticated military installations; these include Ent Air Force Base, Fort Carson Army Base, Peterson Airfield, Lowry Air Force bombing range, the U.S. Air Force Academy, the Buckley Air National Guard and Naval Air Station, the Rocky Mountain Arsenal (where nerve gas is manufactured and stored), and the Rocky Flats, where H-bomb triggers are assembled.

Noting the impressive display of advanced technology in the vicinity, Frederick Smith writes:

> The capstone of all this, and ultimately of all U.S. military muscle, is Ent Air Force Base and Cheyenne Mountain, the headquarters for NORAD (North American Air Defense Command) and the Canadian Air Defense Command... Carved into the solid heart of Cheyenne Mountain is NORAD's Combat Operations Center. Forty-five thousand cubic yards of granite had to be blasted out to accommodate its solid steel buildings, some of them three stories high, all free-standing and mounted on the biggest coil springs ever made... The purpose of this fortress inside a mountain is to detect and analyze everything entering or crossing U. S. air space.[10]

The celebrated Cheyenne Mountain Zoo is situated to the north of the mountain. A 1,500-pound female buffalo was mutilated there on Tuesday, October 21, 1975. An udder, an ear, and four square feet of hide had been removed. The vagina had been cut. Zoo director Dan Davis stated, "There is no doubt the animal was mutilated with some sort of sharp instrument handled by man."[11] Additional details were given by El Paso County Coroner Dr. Raoul W. Urich: "The cutting was done neatly, cleanly, obviously with a very sharp cutting instrument. The dissection was of the type that would eliminate any type of predator." Noting that the hide had been removed without puncturing the tissue underneath, he added, "It was better than I could do if I were trying. It was really an expert job."[12]

It was an expert job, but even more remarkable was an incident that had occurred on July 6, 1975, next to the NORAD entrance gate, near the unmarked NORAD road (which is not shown on most road maps). The entire area is a military reservation, and every few feet there are signs warning that "VIOLATORS WILL BE PROSECUTED TO THE FULL EXTENT OF THE LAW." The mutilation was "standard." It was a cow due to calve in two months. Sgt. Robert Stone of the Sheriff's Office "ruled out the possibility that the sex organs were removed by a coyote."[13]

There are other indications supporting Mr. Smith's thesis that the mutilators' purpose is to send a message to the military and the intelligence communities. Many of the carcasses appear to have been dropped from the air. In one report, a large bull was found with all four legs broken. Other animals were found outside an intact fence. Two cows mutilated in Park County were found in a pasture with a padlocked gate, not in the pasture where the owner had left them. Sheriff Norman Howey said they "couldn't possibly have been where they were found unless they had been dropped from the air."[14] The carcasses showed evidence of internal pressure from the fall. Furthermore, some

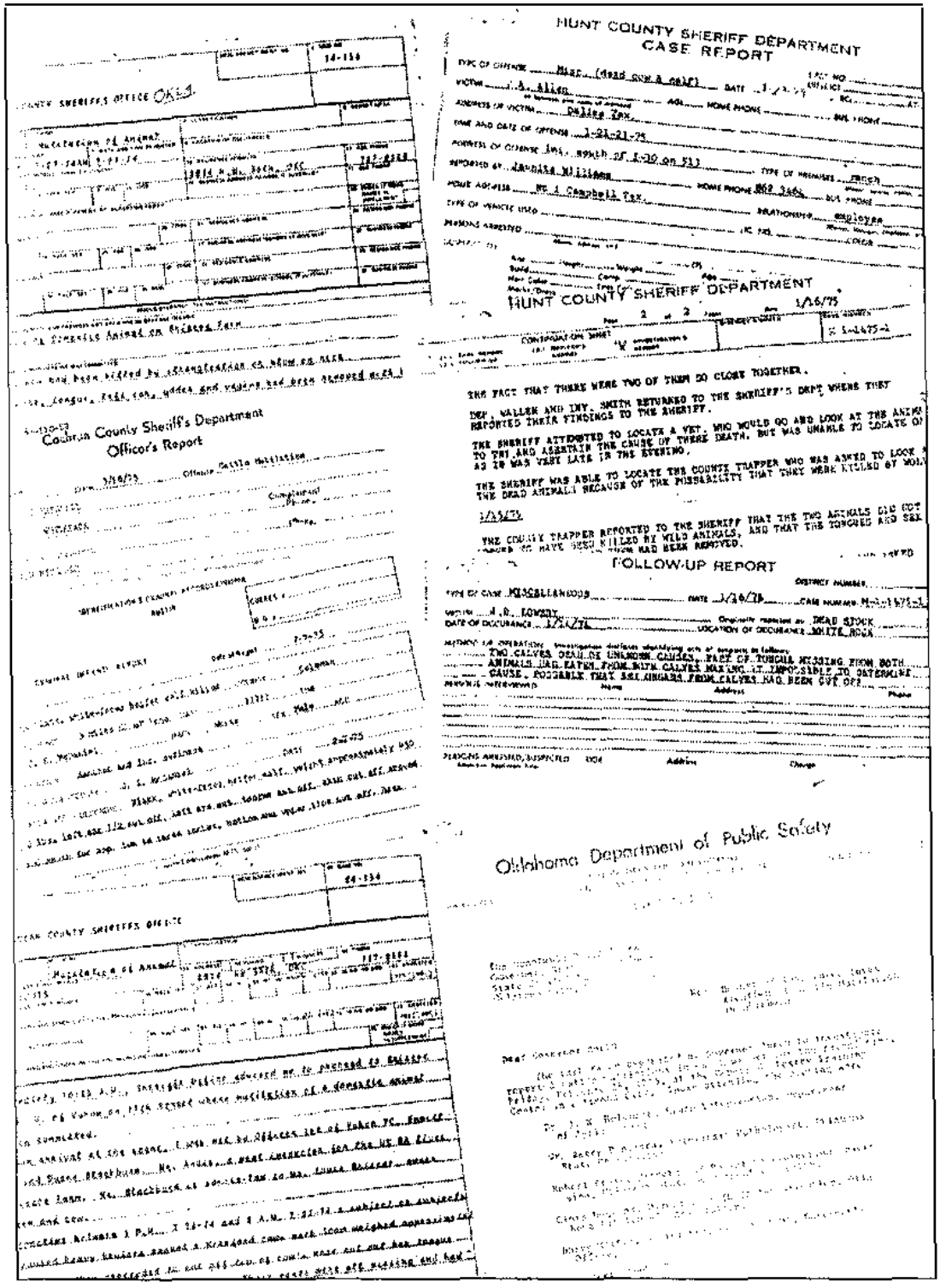

Figure 9.3. A sample of mutilation reports from the files of law-enforcement agencies throughout the United States shows how widespread the phenomenon is.

mutilated animals were discovered in ponds, straddling ditches, wedged between large rocks,[15] or lying bloodlessly next to large trees at places inaccessible even to helicopters.[16] Sometimes the mutilations are clearly "signed." Sheriff George Yarnell of Elbert County is quoted by F. Smith as saying that his "most memorable case" was one in which an udder was "neatly cleaned out, leaving only the skin, which was then tightly packed with several gallons of sand." In other cases, organs were cut out and left on top of the carcass. Perfect squares or circles were taken from the hide. In one incident a scalpel had been left behind; it was an ordinary article of military surplus.

The stage was set for new attempts to explain the facts. The "delusionary spiral" theory clearly did not hold up, and something better had to be found. As each new hypothesis became more complex and more incredible, a specter began to rise. It gave the whole idea of "contact" with friendly space brothers another deadly blow. It froze the blood of the believers, and it gave the skeptics some interesting new items to think about. But more than anything else, it challenged the law enforcement community.

For a long time, UFO believers have wondered why so little recognition has been given to the problem by high government levels. They speculated that our leaders thought the public was not ready to learn "the truth," which, in their eyes, consisted in the fact that an alien space invasion was taking place. I find it difficult to believe in that kind of a cover-up. It seems to me that the intelligence community has only two good reasons to hide the truth about such a phenomenon: either it is secretly causing it for its own purposes and doesn't want the phenomenon examined too closely (as in the case of its own deception operations); or it simply doesn't know the answers. Since the first rule of any secret agent is to always appear to know everything, the so-called UFO censorship may be more of a bluff than a cover-up. This suggests a particular meaning for the message. Dropping a mutilated cow

at the main entrance to NORAD may be a clear indication that somebody is now calling that bluff.

TEN

Intelligence Reports

After he told the citizens it was only stars and had talked to Mehrabad tower, he decided to look for himself. He noticed an object in the sky similar to a star, [but] bigger and brighter. He decided to scramble an F-4 from Shahrokin Air Force Base to investigate...

U.S. State Department report of an attempted interception of a UFO in Iran, September 19, 1976

Cuban military installations reported a bogey approaching the Cuban land mass from the northeast. Two MIG-21 interceptors were scrambled... Cuban Air Defense headquarters ordered the wing leader to arm his weapons and destroy the object... Seconds later the wing man began screaming that the wing leader's aircraft had exploded... Within hours we received orders to ship all tapes and pertinent intelligence to the National Security Agency, and were told to list the incident in the squadron files as aircraft loss due to equipment malfunction.

Testimony from a member of the 6947th Security Squadron, Boca Chica Naval Air Station, charged with the monitoring of Cuban military communications

In October 1975, a preliminary Intelligence Report was prepared for the U.S. attorney in Minneapolis. Although it was entitled "Intelligence information regarding occult activities throughout the United States," it really centered on cattle and human mutilations

and their relationship to UFOs. The report was based on the "confessions" of two convicts who later escaped from jail, were recaptured, and "confessed" that their earlier statements had been a hoax! In the process, dozens of law enforcement agencies in many states, as well as such federal agencies as the FBI and the Bureau of Alcohol, Tobacco, and Firearms of the Treasury Department, had been pulled into the investigation. The report is of interest, no matter what the true nature of the "confessions" may be, because it shows that the public is starting to place UFOs, mutilations, and fringe sects of various kinds into the same mental category. Furthermore, it reveals both the degree to which informers who report to law enforcement agencies have infiltrated the various groups involved, and the extreme naïveté with which investigations of this scope and importance are handled.

The report began with a statement summarizing the experience that the special agent in charge had had with mutilation cases. It confirmed all the patterns we have already observed in Chapter 9. About the time he concluded these investigations, he became aware of letters written to authorities by a prison inmate named Albert K. Bankston. This man stated that he knew who the mutilators were; he said that they were members of a Satanic cult, and that he wanted to assist in their arrest. However, he was afraid of reprisals and asked to be transferred to a Minnesota jail. He added that some motorcycle clubs were heavily involved in these operations, which included human sacrifice. Furthermore, there was a list of prominent liberals who would be assassinated by the group, among them Senator Hubert Humphrey and actress Kim Novak.

The interrogation of Bankston disclosed that he had met in jail a former Hell's Angel who kept talking about a secret organisation that he referred to simply as "the Occult" [sic!]. This so-called "Occult" was responsible for the mutilations, Bankston said, and used the animal organs in its rituals. Another friend of Bankston, named Dan Dugan, was also allegedly involved. If Dugan was

transferred to Minnesota, Bankston added, he could reveal more about the whole thing. The authorities agreed:

> This information was brought to the attention of the U.S. Attorney's office, which, through Judge Lord, issued a writ for Dugan. On March 16, 1975, Dugan was transferred to Dakota County Jail in Hastings, Minnesota.

Dan Dugan was eagerly interrogated, and spread before the government agents his amazing tale of Satanic orgies and nocturnal capers.

The Story of Dan Dugan

When Dugan lived in Texas, he said, he became a heavy user of drugs, and it was through such contacts that he was recruited into "the Occult" and witnessed the mutilation of small animals. In 1969, he added, he also observed a human sacrifice in Cozad, Nebraska. Four innocent teenagers were shot with tranquilizer guns and received massive injections of the drug PCP. About two hours later they were dead, mutilated, and used in what the report calls "atrocities too horrible to mention." Dugan added that animals were also killed by means of tranquilizer pellets, and that the cultists took care to misguide investigators:

> He said they all got a particular "thrill" over not leaving any tracks, and often talked about how the authorities would sooner or later begin blaming the whole thing on UFOs, which is what came to pass.

When "the Occult" began to plan an increase in its human mutilations, Dugan said he decided to get out. The group, he added, had definite political and racial overtones. He went on to

Figure 10.1. Farmer Reuben Olson looks at a calf that was mutilated on his property near Kiowa, Colorado, in August 1975. Carl Whiteside, an agent with the Colorado Bureau of Investigation, stated that trying to catch the culprits was like chasing a ghost. (Photo courtesy of United Press International.)

provide the investigators with a list of names, including a Bell Helicopter employee who was already suspected of narcotic traffic, burglary, and fencing. Authorities were interested in this angle because of frequent reports of "unmarked helicopters" at the sites of mutilations.

Many of these "revelations" dovetailed with information already in the files of the investigators:

> One of the Texas S.W. Cattlemen's Association investigators...and Texas Ranger Captain...have interviewed a young man and woman in their area about occultists in Texas, and he has detailed the structure and activities of the occult [sic] almost identical with the information given me by Bankston and Dugan.

Furthermore, police around the country have been increasingly worried about ritual murders. For example, state investigators in Colorado reported they had discovered four murders with occult elements in 1974 alone, two near Aspen and two near Vail. The use of helicopters and tranquilizers in connection with the mutilations made a lot of sense. All the persons named by Dugan existed, and had had some dealings with the police for one reason or another. Most were known to be interested, to various degrees, in witchcraft. However, this information could easily have become known to Dugan and Bankston through their contacts in the underworld. It did not necessarily mean that their mutilation involvement was true as described. Dugan's story was a mixture of fiction and reality, but many people were ready to swallow it.

The story of Bankston and Dugan was very timely for the ufologists who were still expecting friendly visitors from outer space. (Some of them were building landing pads for them and erecting *"Welcome!"* signs.)

Whenever the mutilations are mentioned to ufologists, their standard answer is, "It's all been solved as a simple cult activity."

When I was told of this "explanation" in 1976, I asked three questions: exactly which cult had been identified (there are at least three different organizations that call themselves "Satanic" in northern California alone); why no arrests had been made; and why the mutilations were continuing.* There were no answers to these questions; so I pressed for the basic facts, and contacted the special agent who had written the report.

He told me that he no longer believed the facts to be as simple as he once had. For instance, although all the people named by Dugan did exist, some of them were in jail during the period when his story placed them at mutilation sites. On the last day of May 1975, Bankston escaped from the small Minnesota county jail to which he had managed to get transferred, and the next day Dugan escaped from his jail in Texas. Both were recaptured, and the general consensus was that their stories had been tall tales designed to earn them the confidence of jail authorities and a more lenient treatment. When this failed to materialize, they executed their escape plan. By late 1975, mutilation investigators agreed that any involvement by cult members was more the exception than the rule, and that the real culprits were much more powerful. The Occult Theory was inadequate.

The ranchers had come to the same conclusion. Since they kept seeing flying objects of various kinds in the mutilation areas at night, and since some of these resembled helicopters, they concluded that the military was responsible. There were two schools of thought: some farmers believed that a sect or secret group within the military was performing rituals using the stolen

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* These points are especially puzzling because the police put a high priority on such cases, and often solve them in a matter of days. For example, the Queens District Attorney's office in New York conducted a vigorous investigation of a case in which a self-styled "warlock" sold human skulls to pagan sects. In November 1977 they arrested five suspects, and bail was set at $25,000 by a judge who said their crime of cemetery desecration "defied description among civilized people."

cattle organs. A larger number believed that the government was conducting massive experiments, testing new drugs on the animals. The ranchers had not forgotten the "nerve gas" deaths of thousands of sheep in Utah, long denied by military authorities, and the research on epidemics, mind control, and the effect of drugs that had been conducted on unsuspecting victims by the government. The ranchers began firing on helicopters leaving or returning to Fort Carson at low altitude, and several of the machines came back to base with bullets in their sides.

A Fort Carson pilot, an officer, was arrested for drug traffic. He was also suspected of having flown helicopters at night to supply animals to local witch covens, but these tantalizing allegations were never proven. Neither was it explained how a single group could be responsible for hundreds of incidents in several states.

At night, the ranchers kept up vigils, parking their pickups on hilltops and staying in contact by citizen's band radio. However, the mutilations continued, even on stormy nights when helicopter flights were prevented by the weather.

The theory of government intervention was not as far-fetched as it may seem at first glance. Among the ranch families were men who had returned from Vietnam and the Philippines, where they had participated in counter-insurgency operations that used mythology to achieve political change. In the fight against the Huks in the Philippines, for instance, the troops were instructed to fake vampirism to impress the enemy:

> The enemy dead were strung upside-down from the limbs of trees, and their jugulars pierced with small incisions. Found days later by their comrades, their bodies drained of blood and with what seemed to be "teeth-marks" on their necks, the dead were presumed to have fallen victim of immortal enemies.[1]

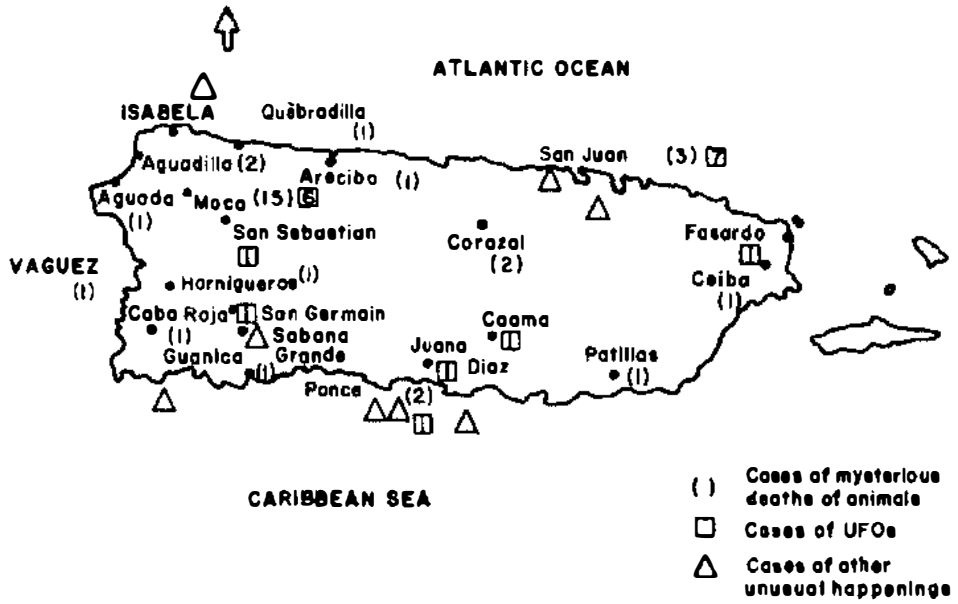
In Vietnam, some Special Forces troops exploited the myth of the "evil eye" by gouging out the eyes of enemy soldiers and leaving them on the backs of the corpses.

According to a witness before Senator Frank Church's Select Committee on Intelligence, there was even a harebrained plan to simulate the Second Coming of Christ, using flares launched from a submarine off the coast of Cuba, in the hope of contributing to the overthrow of the Castro government. In other words, mutilation, the simulation of paraphysical phenomena, and exploitation of local beliefs are indeed familiar tools in the arsenal of some government agencies.

The helicopter theory cannot be completely disproved, because there are now various types of silent aircraft that can go through maneuvers that are very similar to UFO behavior. If equipped with appropriate lights, as the Vietnam-type helicopters are, they would closely duplicate what UFO witnesses have reported. Whatever the facts about aircraft may be, the mutilations are closely allied with the UFO belief. Animal disappearances and deaths, as well as mutilations of various kinds, both animal and human, have been part of the folklore of ufology since the report of cow butchering in 1897 (later denied by the descendants of the individuals involved), the case of Snippy the Horse, the stealing of domestic animals and poultry by ufonauts in France in 1954, the human dissections linked to the UMMO affair in Spain, and finally the recent series of gory incidents in half of the American states and in Puerto Rico.

The symbols attached to the UFO phenomenon are the primary images of life: blood, death, sex, time, space, and sky.* Carl Jung could expand vastly on his archetypal hypothesis about UFOs if he came back today to study the documents that have accumulated on this subject. What are the organs taken by the mutilators? The eyes, the ears, the tongue, and the genitals: that is, the organs concerned

* Similar symbols are found in fringe religion and occultism. See, for instance, Charles Lefebvre, The Blood Cults.



The Island of Puerto Rico

Figure 10.2. This map of unusual phenomena in Puerto Rico, compiled by investigator R. Lamarche (*Flying Saucer Review*, June 1975, p. 9), shows an apparent correlation between UFO sightings and mutilation cases. (Courtesy of the *Flying Saucer Review*.)

with communication and with reproduction. The culprits deserve credit not only as good surgeons, but also as good psychologists.

I have had several conversations with a law enforcement officer who investigated cases in the northern plains. He gave me some first-hand details.

"Is there any indication of the level of sophistication of the people doing the mutilations?" I asked.

"There is this case I examined. An animal, a cow, whose sex organs had been removed. Not from the outside, but through a surgical operation that consists in introducing a scalpel through the rectum and cutting the ligaments. That takes someone with good knowledge of anatomy."

"Wouldn't predators remove tender organs, like the eyes of a carcass?"

"Sure. But in some of our cases the eye was taken out through an incision above the socket. How would predators do that?"

So much for the predators, I thought. I kept going down my list of questions.

"Are there electromagnetic effects along with these cases?"

"I looked into this one incident where the lights went out," answered the man with a note of frustration in his voice. "We never solved the case. This farmer was eating dinner with his family. He was going to go out after dinner and repair the electrical system; only when he *did* go out twenty minutes later, one of the pigs was dead and mutilated 200 yards from the house, among the other pigs."

"He hadn't heard anything?"

"Not a thing."

That was the hardest thing to believe. I wasn't born on a farm, but I was born in the country, close enough to the farms to know what a horrendous racket a pig makes when it's slaughtered; so I asked about other indications of a disturbance.

"There wasn't any disturbance whatsoever," was his answer.

"How did the light system work?"

"It activated automatically at dusk. There is a photocell."

"Could you turn the system on and off by shining a spotlight on it?"

"I did exactly that with the officers who were with me, using their patrol car light. Sure, we could aim at the cell and turn the system on and off. But can you imagine somebody holding up a light to that cell for twenty minutes while mutilating a pig 200 yards from the house, the whole thing without any noise?"

I had to admit I couldn't.

"Are you still doing this kind of investigation?" I asked.

"No, fortunately. We were taken off that kind of thing. I'm sorry we got involved in this problem in the first place."

So the strange dialogue goes on. The contactees continue to receive their messages of peace and prophecy with open arms. Their groups are infiltrated by shadowy figures from various factions. *Their leaders are expressing new political and social ideas.* Racial theories

Figure 10.3. This Holstein calf was found mutilated on October 28, 1975, near Middleton, Idaho. The sexual organs, rectum, and tongue have been removed, according to local law-enforcement authorities. (Photo courtesy of United Press International.)

are appearing with increasing frequency: some of us may be of extraterrestrial blood, they say, and therefore "superior" to the rest of mankind. I have shown this process to be at work around the early contactees, Williamson and Adamski and their associates. I have shown it to be at work behind some of the Rosicrucian groups abroad and the Order of Melchizedek in this country. The same links can be traced around people like Jack Parsons, who founded JPL, and Ron Hubbard, who founded Scientology. The evidence continues to indicate that we are not dealing with the preliminary stages of a friendly landing from outer space. It has become clear that *we are dealing with a very dangerous process right here on Earth,* whatever the ultimate source of the UFO phenomenon happens to be.

How can we tell if this process is purposely used and manipulated? I confess I do not have any proof that a single group of men is responsible. Are the human mutilations of the UMMO group in Spain and the cattle mutilations of the western United

States caused by the same group? Things are not usually so simple, as Major Murphy had said.

Neither can we be sure that the same groups that are encouraging the fanatic contactee organizations and that operate behind the more bizarre occult sects may also be active in discouraging professional scientists from examining UFO evidence.

What we do know at this point seems shattering enough in its awful simplicity: the unpredictable UFO phenomenon and its more disgusting extensions at ground level are sending some definite messages, and a lot of people have been listening.

As I write this in 1978, the civilian UFO groups, the contactee organizations, many occult sects, and various government branches are engaged in a strange sort of game. What I have called "manipulation" may be simple exploitation.

The truth about the manipulation of the belief in UFOs may turn out to be that it has been a grotesque hoax, perpetrated on thousands of unsuspecting witnesses, in order to use the minds and emotions of the contactees as a means for influencing social beliefs and behavior. If so, who has decided in what direction this behavior should be bent?

It may be premature to try to answer these questions, even with the data we have gathered and presented here. But it is not premature to *ask* them.

ELEVEN

The Stratagem Theories

Stratagem: An operation or act of generalship, usually an artifice or trick designed to outwit or surprise the enemy, a device or scheme for obtaining an advantage; cunning, used loosely for a deed of blood or violence.

Oxford English Dictionary

I STILL HAVE a lot to learn from Major Murphy. Among the lessons he taught me was the art of recognizing some of the shadowy figures who had infiltrated the UFO groups. He told me what a "vacuum cleaner" was, and a "little aunt"; he told me how "cut-outs" worked. I started looking all over. I went to the library and read some old UFO books again. I went to used book stores and bought contactee pamphlets of the fifties that I had never read, because their pseudomystical verbiage seemed ridiculous to me at the time. I checked the lists of trustees, directors, and advisers of the major UFO groups. Some aspects of the mystery became a little clearer when their names were checked against the computer data base of the *New York Times*, or in such commonly available references as *Who's Who*. Others became more obscure and bizarre. I resigned from the supposedly "scientific" UFO organizations with which I had been affiliated.

A "vacuum cleaner" is an agent who is trained to pick your brains. Some day, someone will come and see you under perfectly natural circumstances, and ask you some questions. It may be an attractive coed who has credentials from the local campus newspaper; it may

be a middle-aged man who is the secretary of an amateur astronomy group. The excuse for the meeting is an innocuous interview.

The person in question is well-informed on the subject and has an engaging personality. After ten minutes of conversation, you are describing to him (or her) your most guarded intuitions, your innermost feelings, your future plans. The "vacuum cleaner" will take no notes, but nothing you say will be forgotten. Within a few hours, there will be a complete and accurate report on your conversation in the files of his (or her) employer.

A "little aunt" serves a different function. It may be a colleague of yours, a business associate, someone who has a good reason for staying in touch with you for a long time. The phone will ring, and the person will say, "How are you doing? We haven't spoken for a while." You may respond that you've just come back from vacation, that your cat has been sick, and that you're excited by the recent news from Latin America. "What news from Latin America?" Soon your little aunt will know everything you are currently doing, will note if you're happy or depressed, and generally will probe any area that may be useful for updating your file: to check if your research is moving into areas of interest, either to you – or to *them*.

Most UFO organizations are led by people who are independent and sincere. In the cynical and blunt terminology of Intelligence, I have heard them referred to as "useful idiots." They believe in what they do in a blind and automatic fashion. Can they help it if they need an escape from the routine of their daily existence? Such sincere individuals are surrounded with people who have links to the world of espionage or to military intelligence. I found that some of the links were open and obvious: for instance, the Board of Directors of NICAP lists among its members the former head of the CIA. Sometimes the link is less obvious, but is known to members of the organization, who admit it when confronted with the fact. When you read a report on a UFO case written by someone who was trained as a field collector by the government,

the contrast (in both form and content) to a report written in the erratic spelling and incoherent syntax used by the average ufologist is fairly obvious. In yet other groups, the link to such an organization can only be suspected. But the conclusion is inescapable: all the UFO groups are closely watched by several agencies. Why? And why is the relationship between UFO groups and occult organizations so evident?

The Major has a simple answer. He suggests that the "spooks" use the UFO groups to get information that is marginally useful to them, information that the group leaders themselves may not recognize as being important or relevant. And they use occult organizations as they always have, since the days of Dr. John Dee and Jacques Casanova: as a cover for their own designs. Some of the activities of the UFOs, which make no sense to the civilian groups, may be highly significant to an intelligence analyst who can correlate them with other data, such as infrared satellite scans of specific areas of the planet, or radioactivity measurements. A link with a national UFO organization will save the analyst's employer the trouble of training and deploying field agents, or it will provide information to supplement their reports. In France, some UFO cases have been investigated by five government agencies. The witness of the Valensole case even had to answer questions from customs agents, who thought the object he had seen might have been a helicopter engaged in gold contraband.

There is another, well-documented, reason for all the attention that civilian movements receive from various agencies: the social influence of such groups can be manipulated for political reasons. One of the recommendations of a recently declassified CIA/USAF panel on UFOs, which met in 1953, was precisely to monitor the activities of civilian groups:

> The Panel took cognizance of the existence of such groups as the "Civilian Flying Saucer Investigators" of Los Angeles and the "Aerial Phenomena Research Organization"

> (Wisconsin). It was believed that such organizations should be watched because of their great influence on mass thinking if widespread sightings should occur. The apparent irresponsibility and the possible use of such groups for subversive purposes should be kept in mind.[1]

Similar feelings have often been expressed in socialist countries. In 1976, an article in the youth newspaper *Komsomolskaya Pravda*, by writer Yeremei Parnov, implied that those who spread UFO stories are "flirting with superstitions and religious impulses indirectly manipulated by the Pentagon." The goal of the manipulation, according to Parnov, is to frighten American citizens into approving the growth of defense spending and to use "the specter of flying saucers to fan the Cold War."

In a press release dated March 29, 1976, two futurologists predicted that the present world political order would be transformed into an economically integrated, largely capitalist society. Such phenomena as UFOs were messages from higher intelligent beings signaling the peaceful political transformation of Man, they said.[2]

This history of the interaction between flying-saucer contact and politics goes way back, to the early California contactees. In those days many occult groups linked to power-hungry organizations were extremely active. Right after World War II, when a branch of Aleister Crowley's O.T.O.* flourished in Los Angeles, two of the most ardent members were Jack W. Parsons, a propulsion engineer, and L. Ron Hubbard, a science-fiction buff. Jack Parsons met a Venusian in the desert in 1946, and went on to be one of the founders of the Jet Propulsion Laboratory and of the Aerojet Corporation.

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* *Ordo Templi Orientis.* Aleister Crowley, by the way, was himself a minor espionage figure (his file at the Intelligence Service is said to have read, "Use only with the most extreme caution"), whose influence on Hitler was more imaginary than real.

Another contactee, Daniel Fry, was an Aerojet employee when he saw his first saucer in 1950. Ron Hubbard, on the other hand, founded Dianetics and, later, the Church of Scientology.**

According to some of my own informants, contactee George Adamski had prewar connections with American fascist leader William Dudley Pelley, who was interned during the war. Another seminal contactee, George Hunt Williamson (whose real name is Michel d'Obrenovic), was associated with Pelley's organization, "Soulcraft," in the early fifties. In fact, Pelley may have put Williamson in touch with Adamski. Other associates of Williamson during the great era of the flying saucers were such contactees as John McCoy and the two Stanford brothers, Ray and Rex.

The connections between all these men, who have been influential in shaping the UFO myth in the United States, are quite intricate. William Dudley Pelley, who died in 1965, was the leader of the *Silver Shirts*, an American Nazi group which began its activities about 1932. Its membership overlapped strongly with Guy Ballard's "I Am" movement. Pelley declined to join the other fascist groups in their support for Congressman Lemke in 1936, standing on his own in Indiana as a "Christian Party" candidate. His opposition to Roosevelt increased until his eight-year internment for sedition in 1942. After the war, he started an occult group, *Soulcraft*, and published a racist magazine called *Valor*. He also wrote the book *Star Guests* in 1950, a compilation of automatic writing reminiscent of the *Seth Material*.

It was about 1950 that Williamson is said to have begun working for Pelley at the offices of Soulcraft Publications, in Noblesville, Indiana, before moving to California, where he witnessed Adamski's desert contact on November 20, 1952, with a Venusian with long blond hair. Perhaps Adamski and Pelley knew one another as a result of their common interest in the I Am cult? Dr. Laughead, who inspired the contacts of Mrs. Keech in the Midwest[3] and

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** See John Keel, *Our Haunted Planet* (N.Y.: Fawcett, 1971), p. 127.

later launched Dr. Andrija Puharich on the tracks of the mythic "Spectra," is also thought to have associated with this group.

John McCoy, who coauthored with Williamson the book *UFOs Confidential*, operated the Essene Press. He introduced into the picture the idea that the Jewish Banker conspiracy was involved in the UFO problem. The Stanford brothers were living in the same Texas town as McCoy (Corpus Christi), and in the mid-fifties produced a series of contact books, one of which had McCoy as coauthor.

The Stanfords' book, *Look Up!*, acknowledges "all those who helped in preparation of this book, and the people of other planets who made the contacts described." Ray Stanford states that in December 1954 he received "a very distinct telepathic message from the space people," and he adds,

> During 1955 I also had a personal contact with two space men...the contacts were not very frequent during 1955 and the first six months of 1956, but beginning in June 1956, things really started popping.[4]

Their book includes many allusions to impending social change, and it encourages the readers to prepare themselves:

> If we desire to prepare for future changes to occur on Earth, not merely for the sake of physical survival, but rather to be able to further serve in more adequate ways than ever before, there are definite things we must understand.

Among these lessons is the realization that science is inadequate, according to the Stanfords:

> Man incessantly on Earth has tried by science and other methods of investigation to go from effect to cause in solving problems. The Brothers and Masters of our own planet tell us that we must look within.[5]

Today Rex Stanford has become a "scientific" parapsychologist, and Ray, in a remarkable reversal of his earlier position about the inadequacy of science, operates a UFO detection station using donated electronic equipment. Installed in Austin, Texas, the organization uses an apparently "scientific" approach to the identification of UFOs.

I find some curious analogies between the statements of these contactee organizations and those of Bob Barry, the director of the "Twentieth Century UFO Bureau," headquartered in Collingswood, N.J. The Bureau is one of the groups that compose the fundamentalist religious organization headed by the Reverend Carl McIntire.

Barry stated in June 1978 that he had three excellent sources, one in government, the others retired from highly sensitive positions, who asserted that the government was quite concerned with the UFO problem and had recovered a total of 18 bodies after UFO crashes. An interesting belief of Mr. Barry is that the movie *Close Encounters of the Third Kind* was part of a government plan to condition the public. "The plan in this country is on schedule," Barry said in an interview with Edgar Williams of the Knight News Service. "Three years ago it was decided to do TV documentaries and observe public reaction."

Could the movie by Alan Sandler Productions, *UFOs: Past, Present, and Future*, have been such a test? Barry observes that reaction was good:

> So the next step was the film *Close Encounters*. Now, in a little while, there doubtless will be the beginning of government advisories that UFOs are indeed with us.

Everyone is now so anxious to see the government "reveal" this long-awaited information that no one questions the reality of the basic facts and the political motivations that could inspire a manipulation of those facts. Trying to outsmart the CIA and the

Pentagon has become such a national pastime that lawsuits against federal agencies under the Freedom of Information Act have begun to accumulate. All that has been shown so far is that these agencies were involved – often covertly – in aspects of the UFO problem. I suspect that they are still involved. But the UFO enthusiasts who are so anxious to "expose" the government have not reflected that they may, once again, be playing into the hands of the manipulators.

And the UFOs may not be spacecraft at all.

What Else Could They Be?

If they are not spacecraft, what else could UFOs be? What explanation can account for the physical effects, for the impact on society, and for the surprisingly "human" element of much of their behavior? How can we explain that the phenomenon makes itself obvious to rural populations but avoids overt contact, choosing instead to deliver its message in a series of high-strangeness incidents, such as the Cuban and Iranian aerial chases quoted at the beginning of Chapter 10?

The theory proposed by some researchers of the forces behind the UFO incidents, goes beyond the notion that these are simply technological vehicles produced by advanced races on another planet. Rather than a form of transportation invented by the denizens of some far-away world, the UFOs could be a *stratagem* devised by a *human* group to promote its own goals.

In this chapter we will first examine two hypotheses along this line. Both are disturbing, mind-boggling, and downright discouraging – yet I feel they do not go far enough. They still cannot explain all the reports. However, stating these two hypotheses even in their preliminary form can open up our minds, which are conditioned too narrowly by common imagery, to some alternative explanations. Someone investigating the UFO phenomenon should be able to go beyond both *Star Wars* and *Close Encounters* in search

of metaphors, because there is no simple incremental path from today's experience to tomorrow's explanation.

Only free speculation can open the door to an adequate understanding of what is happening around us. Accordingly, I will present two hypotheses: the "Martian Conspiracy"; and the "Esoteric Intervention." Both assume that a group of men has understood the UFO phenomenon (and especially its social effects) well enough to use it for their own purposes. The hypotheses will show where the roots of such a manipulation could be found, and how it could mislead the public, the civilian organizations, and even the government. In the last part of the chapter, I will present another hypothesis as my own interpretation of what the phenomenon may mean.

First Hypothesis: The Martian Conspiracy

The code name "Martians" was first used by British Intelligence during World War II, and it had nothing to do with the Red Planet. It referred to the spy industry that had been created to keep the Allied Command informed on the moves and intentions of the *Wehrmacht*. The Martians were part of a giant apparatus of espionage and deception that was documented for the first time in Anthony Brown's book, *A Bodyguard of Lies*. The title of the book comes from a remark made by Churchill at the Teheran Conference to Roosevelt and Stalin: "In wartime, truth is so precious that she should always be attended by a bodyguard of lies."

At the center of this apparatus was the LCS, the London Controlling Section, set up by Churchill within his personal headquarters, and skilled in the weaponry of "Special Means" which M.R.D. Foot would describe as "true to the tradition of English eccentricity; the sort of thing that Captain Hornblower or Mycroft Holmes in fiction, or Admiral Cochrane or Chinese Gordon in fact, would have gone in for had they been faced with a

similar challenge; the sort of thing that looks odd at the time, and eminently sensible later."

The Chief of the LCS was Colonel John Bevan, who bore the remarkable title of "Controller of Deception." His special assistant was Lady Jane Pleydell-Bouverie. Other members were Major Derrick Morley, Major Noel Gordon Clark, Major Harold Peteval, Wing Commander Dennis Wheatley (RAF), Colonel Sir Ronald Wingate, Colonel James Arbuthnot, and Commander Alan Finter. It was an extraordinary group. Bevan was a grandson of the founder of Barclay's Bank, and a son-in-law of the Earl of Lucan. Wingate was the son of Wingate Pasha of the Sudan, and a cousin of Lawrence of Arabia. Wheatley was a student of crime, an expert on black magic and Satanism, and the author of more than fifty books (among them the classic *The Devil and All His Works*). Peteval was a millionaire industrialist, Morley a financier and shipping magnate, Arbuthnot a leading businessman. Professor Neville da Costa Andrade, another LCS member, was an illustrious scientist whose passion was collecting "old scientific books and useless knowledge." His specialty, according to Brown, was "using the tricks of science to deceive the enemy."

Other components of the deception apparatus were the XX Committee (where XX means "double-cross," not the numeral 20), who specialized in manufacturing and delivering false intelligence through the enemy's own espionage network, and the group of computer geniuses around one of the founders of modern information-processing theory, Alan Turing. The latter group had built a machine called *Ultra* which could and did emulate the cryptographic engines of any nation; the intelligence it delivered was only declassified in 1974.

The work of the "Martians" and their colleagues during the war included the manipulation of friend and foe alike to further the goals of global strategy. They were not concerned with the day-to-day operation of the war. *Their only purpose was strategic deception.* Their tasks extended to a secret alliance in which the

Soviets and the Americans agreed with the British on worldwide maneuvers that were merely feints to deceive Hitler and that kept many *Wehrmacht* divisions expecting attacks that would never materialize, while the Normandy landing proceeded toward its achievement of total surprise. Invasions were faked. Phantom armies were deployed. Inflatable rubber tanks, tracks left in the desert sand, simulations of the sounds of an entire armada maneuvering in dense fog, electronic countermeasures that enabled a single cargo plane to appear to be an attacking bomber fleet, fake radio communications, newspaper ads for useless services to nonexistent forces, false letters to lovers of phantom soldiers attached to imaginary regiments, sociological effects of entire armies assembling at false staging areas: all these were common tricks for the Martians and their friends.

The remarkable book written about all this by Anthony Brown must be read by anyone who doesn't believe that governments can keep a secret, and by those who are convinced that "military intelligence is a contradiction in terms," as some ufologists like to say. The LCS and the Martians made some mistakes, to be sure, but there can be little doubt about their collective I.Q.

The very existence of groups like the LCS, whose techniques later inspired the disinformation practices of the Soviet KGB and similar work elsewhere, should make us extremely cautious about any kind of apparent "evidence" about "flying saucers." The close association of many UFO sightings with advanced military hardware (test sites like the New Mexico proving grounds, missile silos of the northern plains, naval construction sites like the major nuclear facility at Pascagoula) and the bizarre love affairs revealed in this book between contactee groups, occult sects, and extremist political factions, are utterly clear signals that we must exercise extreme caution. What if the deception operations of World War Two extended beyond the end of hostilities with Germany? What if the "Ghost Rockets" of 1946, which behaved so much like UFOs, were a continuation of the activities that used "Special Means"?

Anthony Brown tells a revealing story about an incident that took place on July 10, 1944:

> A German long-range rocket had fallen in Sweden accidentally, and the Germans were attempting to recover its remains; one party had entered the area, which was sealed off, behind a funeral cart, posing as mourners. Menzies wanted permission to "buy" the rocket remains from the Swedes in exchange for two squadrons of tanks.

The fragments in question provided the first proof of the existence of a new German secret weapon, the V-2. What other weapons were at the prototype stage in the German arsenal? Could some of these have been used later, in Sweden and elsewhere, to support an even more ambitious stratagem: *the simulation of an outer-space invasion, the goal of which might have been to prevent a third World War by turning the thoughts of mankind toward an extraterrestrial goal, lending credibility to the notion of an impending invasion from space?*

The very idea might seem to be outlandish, to be quite outside the realm of possibility in a normal world ruled by normal brains. But the world of 1945 could hardly be called "normal." And the brains of the LCS – brains like those of Satanist expert Dennis Wheatley, and computer genius Alan Turing – were as far above normal as Skylab is above a Piper Cub. They were the brains that had left Hitler deceived, beaten, and broken. Many of their devices (notably their super-computers) continued to operate when the war ended as if nothing had happened. Such an organization was quite capable of designing a follow-up that would insure a continuation of the fragile peace they had just won. And there were others around with similar abilities.

A writer named Bernard Newman actually described such a scenario in his 1948 novel *The Flying Saucer*. His book begins with a meeting of three remarkable men: a French master-spy,

an American physicist of Nobel Prize caliber, and a well-known writer. The meeting takes place at the end of World War II, as they contemplate the rubble and the despair around them; and they decide that another global conflict must be prevented at all cost. They are inspired by a newspaper account which reads, "In his speech Mr. Eden said that it seemed to be an unfortunate fact that the nations of the world were only really united when they were facing a common menace; what we really needed was an attack by Mars." André Maurois, the French author, had once written a satirical essay called "The Next Chapter: The War Against the Moon," in which he developed the same theme. In Newman's novel, the three men enlist their friends in various fields to unite the world against an imaginary threat from outer space.

The same idea comes up in Leonard Lewin's *Report from Iron Mountain*, an ingenious hoax purporting to be a secret report on the possibility and desirability of peace, in which "an established and recognized extraterrestrial menace" is listed among the possible "substitute institutions for consideration as replacements for the nonmilitary functions of war." It is also present in Arthur Koestler's unsuccessful but ingenious play *The Twilight Bar*, in which two space beings, Alpha and Omega, announce that they have come from the stars to extinguish human life and prepare the Earth for new inhabitants, unless mankind can find happiness and peace within a reasonable time: three days.

Could someone be *faking* an extraterrestrial threat? The idea seems preposterous indeed. Is it less believable than the idea of General George Patton commanding an imaginary Army Corps armed with inflatable tanks and cardboard barracks? Yet Patton, much to his displeasure, once commanded such a phantom army, to fool the Germans into reinforcing their defenses in the north of France while the real invasion in Normandy was being prepared. If Britain, the United States, and the Soviet Union could jointly plan and carry out such worldwide deception in the early forties,

could not the same mechanisms be at work now? Only a fraction of the deception techniques has been revealed.* The institutions created to carry them out are still in existence, with their privileged communications channels, their hidden sources of procurement and capital, their recruiting procedures. The answer to the question, "Could such an international group *fake, use, or manipulate* UFO activity?" has to be *YES.* The argument that such a secret could not be kept very long is not tenable. Although my professional field is computer science, I never knew the full extent of Alan Turing's monumental contributions to it until I read about them in Anthony Brown's book. I was only familiar with Turing's theoretical papers, and, like most people in my profession, fell for the story that the "Turing engine" was only a mental construction. I knew it was seminal to the development of general-purpose computers, but I did not know that several of the "engines" had actually been built and operated during most of the war. Could flying saucers be similar "mental constructions," devices you assume are just impossible dreams...until one of them lands in your backyard and steals your dog?

They could. And the Martian Conspiracy would explain many things.

The MIG in the Lobby

This first hypothesis would explain the military silence on UFOs, and the strange dialogue in the French restaurant that I quoted in the Prologue. Deception operations have to be protected from everyone, including the normal intelligence-gathering channels of

* When Anthony Brown compiled his book, the product of 14 years of research, he found that most of the material on World War II deception was still secret. At the Office of the Chief of Military History in Washington, the card index had no reference to the cover operations for the Normandy landing!

friendly groups.** During the war, the activities of the LCS were known only to Churchill, Roosevelt, Eisenhower, and a handful of high officials. They bypassed everything else, including Congress and Parliament. Even leaders of friendly forces, like General de Gaulle, and the Resistance groups, were routinely manipulated as part of the deception and were not informed. If UFOs are part of an international deception stratagem, it is likely that most intelligence units of the United States government and those of allied countries have been kept in the dark or firmly told to "stay away."

It would also explain the public-relations operations to create fronts and covers like Project Blue Book and the University of Colorado panel, whose ineptitude cannot be adequately explained even by the standards of military bureaucracy. I remember visiting the Foreign Technology Division at Wright-Patterson Air Force Base. In the building lobby a MIG interceptor was hanging from the ceiling, hammer and sickle on its tail. The general impression was not one of sloppy work and casual distraction. Yet the procedures of Blue Book, where files were lost and cases mislabeled, were so grossly bungled that disciplinary action would have been warranted in any other context. Even classified files got "lost."

Reports of UFO landings by reliable observers, sometimes Air Force personnel, went uninvestigated for weeks at a time. Yet when a shower of bright objects was reported in the Midwest, the same man who headed up Blue Book, Major Quintanilla, jumped out of bed at 4:00 a.m., ordered the area sealed by Air Force police, and supervised a square-inch by square-inch search of an entire forest for possible debris. The object sighted was a Soviet spacecraft which had been expected to reenter the atmosphere over the U.S. Picking up foreign satellites was Quintanilla's primary assignment at the Foreign Technology Division. He only attended to Project

** In the early days of Project Blue Book, the U.S. Air Force explained away as "flights of wild geese" observations of strange craft reported by military personnel and civilians. The Air Force knew very well that the objects were not birds, but U-2 spy planes en route toward Russia.

Blue Book, it seems, when there were no Sputniks to worry about. I always wondered if the officer who conducted the highly efficient, top-security dragnet for satellite debris and the jovial man who kept joking casually about UFOs were the same person. *If Blue Book was a cover for some deception scheme, this apparent contradiction would be explainable.* It is interesting to me that in 1964 Major Quintanilla wrote a thoughtful article on UFOs for the CIA's internal magazine.

This hypothesis would also explain the infiltration of civilian UFO groups by persons linked to the Intelligence world. Organizations like NICAP would be as necessary to a successful deception as Project Blue Book or the Condon Committee, because they would defuse the issue, provide an escape valve for the steam of the enthusiasts, and enable the manipulators to check on the extent of their own progress. Admiral Hillenkoeter, the former CIA chief who stated, "It is imperative that we learn what UFOs are and where they come from," and joined the Board of Directors of NICAP, could have been lending credibility to the stratagem by deliberately promoting the "extraterrestrial" theory. Also among the leaders of NICAP were at least three well-known Intelligence operatives: Bernard Corvalho, Nicholas de Rochefort, and Colonel Joseph Ryan.

What about the high frequency of UFO landings? If we assume that the close encounters are engineered only when witnesses are present to observe and report them, we do not have such a large number of occurrences to explain. Producing an average case is a problem in the generation of special effects, and well within the capabilities of Hollywood.

The "Martian Conspiracy" does explain many other bizarre aspects of the UFO problem, including the behavior of the *contactees*, who could have been set up in their roles in order to propagate alleged extraterrestrial messages in many countries. George Adamski gave credit to four U.S. government scientists for launching his career as an ambassador for the Space Brothers.

They were from the Point Loma Naval Electronics Laboratory near San Diego, and from a "similar setup" in Pasadena. They allegedly asked him if he would "cooperate in the collective attempt to get photographs of the strange craft moving through space." Adamski's major supporter abroad was a former Intelligence officer with the British Army, and a Cambridge engineering graduate, who now lives in Mexico. And according to a man who hosted Adamski during his tour of Australia, he was traveling with a passport bearing special privileges.

The activity of the more vocal skeptics would be explained by such an hypothesis. The greatest danger a deception scheme would run would be exposure by qualified scientists who were seriously and critically examining UFO evidence. What if they discovered that some of the phenomena were simulated by human trickery? To prevent such a scientific study from being organized, all that is needed is to maintain a certain threshold of ridicule around the phenomenon. This can be done easily enough by a few influential science writers, under the guise of "humanism" or "rationalism." UFO research would be equated with "false science," thus creating an atmosphere of guilt by association which would be deadly to any independent scientist. If the believers' groups are manipulated, the skeptics can also be manipulated in the same way. I propose that the more dedicated investigators take time away from their endless UFO chases and look into the backgrounds, connections, and motivations of the more vocal "skeptics" for clues to such influence.

There are various magazines in the United States which fulfill a debunking role. They are systematically equating unidentified flying objects and cattle mutilations to media hoaxes like the Bermuda Triangle. The editorial committees of these magazines and of the groups that publish them include people who may have links to intelligence agencies and to various occult and political organizations. These links can be discovered, however, only by someone who has spent time looking behind the scene. Most casual

readers will only see a prestigious group of men defending science against the irrational belief in UFOs "and other ridiculous topics."

In academic circles, being associated with an apparently ridiculous subject is hazardous to one's career: no ambitious young scientist will risk having his name cited in jest in the pages of *Scientific American* or *New Scientist*, to mention only two respected publications whose editors have departed from accepted scientific procedure to ridicule the subject. Such ridicule may be essential to keep scientific attention away from the scene until the authors of the manipulation have achieved their political goals. The claim that the "Turing engine" was only a mental exercise was a similar ploy.

I will let you ponder the merits and the limits of the "Martian Conspiracy," according to which a high-level international military group may have decided to use public interest in UFOs and the will to believe in space visitors to further a political goal. Let us go on to the second hypothesis.

Second Hypothesis: The Esoteric Intervention

A few investigators – notably Ray Palmer, John Keel, and Salvatore Freixedo – have suggested both in public statements and in private conversations with me that there may be a link between UFO events and "occult" phenomena. At first view, the very suggestion of such a link is disturbing to a scientist. However, the incidents described in this book have already revealed overlapping interconnections between occult groups and sects, on the one hand, and organizations involved in UFO research. Many of the phenomena reported by witnesses involve the poltergeist effect, levitation, psychic control, healing, and out-of-body experiences: things quite familiar to those who know the occult literature. They are described in detail in the nineteenth-century works of Dr. Encausse, Baron Reichenbach, Eliphas Levi, Camille Flammarion, and many European writers. More recently they could be found

in the teachings of the Rosicrucian Order, of Aleister Crowley's O.T.O, and of the various offshoots of the Hermetic Order of the Golden Dawn, which have inspired not only the witchcraft revival, but also the current generation of "psychic" writers and many of today's "scientific parapsychologists," although they would be quick to deny any association with such sources. Furthermore, there is a connection between UFOs and occult themes in terms of their social effects, even if there is no physical connection. Could the link be real, and what would it mean?

The basis of all "esoteric" teachings is that ordinary reality is an illusion. A good source for the analysis of this philosophy is Lynn Thorndike's masterful work, *History of Magic and Experimental Science.* Claiming that reality is an illusion was a revolutionary statement in terms of nineteenth-century science, but one which nuclear physics and quantum mechanics have now demonstrated and even superseded. However, the esoteric schools add that reality can be manipulated consciously by those who understand its "higher" nature, a possibility that modern science has not as yet addressed. It is also often said, unfortunately, that the actual techniques for manipulation have to be kept secret and constitute the core of the so-called "occult tradition." The weakness of the esoteric philosophy lies in the fact that it will not – or cannot –submit its tenets to critical inquiry. It will only "reveal" them to selected initiates, who are thus completely at the mercy of those whom they regard as Unknown Superiors (in Chapter 8 we have followed the personal adventures of such an initiate, Raymond Bernard).

One fact remains: occult beliefs have from time to time exercised an influence on history, from the Crusades to the French Revolution, from the war for American independence to the establishment of a Nazi Reich. Whether such influences were incidental or fundamental is a thorny issue for historians, and it is likely to remain so for some time. Recent American history, with its wave of assassinations, political blackmail attempts, and Watergate-type conspiracies, has done nothing to simplify the issue. The problem

is further obscured by the fact that, here again, espionage agencies are using occult groups as covers.[6]

Let us assume, for the sake of argument, that one or several groups of men had in fact learned to control some physical processes by means that ordinary experience would call "magical." Suppose, for instance, that in the course of its research some occult group had stumbled upon a method for the projection of images controlled mentally; perhaps it might even have learned to extend human consciousness out of the body, or to create local distortions of the spacetime continuum. Suppose it had developed a way to project scenes at a distance, to control and amplify psychokinetic abilities of human subjects, or to create entities similar to the "tulpas" of Tibetan folklore, which Mrs. Alexandra David-Neel describes as materialized beings with whom she conducted experiments documented in her books. Far-fetched? Maybe. Yet Nazi Germany had several scientific research institutes working along these lines for about a decade, and two modern nations at least – the Soviet Union and the United States – are known to be pursuing aggressive programs of research on similar subjects. The funding that is required in this area is so small that many private organizations, and even independently wealthy persons, could sponsor very significant research whose results may yield unpredictable breakthroughs. Have such breakthroughs in fact already taken place? And are UFOs the result of their application?

Such a group could operate internationally, independently of local governments. It could enlist the resources of leading corporations. It could try to manipulate public opinion for its own ends. It could not control science, but it could certainly influence it. And it could produce many of the effects UFOs seem capable of manifesting. The persons controlling such a "psychotronic" technology might even have already achieved contact with other forms of consciousness, and might know the real nature of UFOs, or they might try to convince others that they do.

This hypothesis of "Esoteric Intervention" suffers from several flaws, the major one being that it assumes the human manipulators to be much more clever than is typical of the human race. What we often see in esoteric groups is either a picture of infighting and impotent arrogance, or one of authoritarian practices maintained at a high cost to individual freedom. Bitter competition between these sects is just as common as it is between groups of professional scientists fighting for contracts, grants, and Nobel Prizes. Many wealthy individuals who could well afford to give away a million or two each year for such research do exist, and have an interest in such frontier subjects. However, they are usually motivated by impractical visions or unconscious psychological needs. Elderly industrialists searching for immortality, and wealthy old ladies trying to keep ghosts away, are more common among sponsors of psychic research than are pragmatic entrepreneurs ready to fund and manage realistic research plans. The same applies to governments, since the bulk of the psychic research conducted in the U.S.S.R. and in the U.S. is geared toward short-term military or espionage applications, and is managed by bureaucrats.

Furthermore, the "Esoteric Intervention" hypothesis is a conspiracy theory, and suffers from all the weaknesses of such theories. It is only superficially attractive. Historical conspiracies do exist (generally in a multitude of forms rather than in a single one at a given time), but they either fail quickly or reach their objective and therefore change in both style and purpose. When de Gaulle came back to power in France in 1958, there were a dozen different conspiracies fighting among themselves for control of the government, but they were evolving very rapidly from one day to the next until the historic climax.

Most UFO contactees propose a conspiratorial theory to explain their own views. According to George Hunt Williamson and John McCoy, for instance, all the evil in the world is due to the International Bankers, a well-known belief of the extreme right: "The force behind the 'International Bankers' who constitute the

'Hidden Empire' stems from Communist Russia."[7] Other groups will blame world problems on the CIA, the Jews, the Mafia, the KGB. Such paranoia is often nourished by a few elements of reality.* The scope and character of the cattle mutilations do indicate that some sort of secret organization is responsible. There is no question that the public mind is linking the activity of this organization with that of the UFOs. Its effects are physical enough. Similarly, most of those who have studied the UMMO affair have concluded that it was the work of a secret group on Earth.

Although the hypothesis, as presented above, has serious shortcomings, there is an interesting variant which deserves further exploration. Some influential group could well be using various cults as a front for its own purposes, as Major Murphy suggested to me. Some occult specialists go beyond this view, and suggest that the UFO phenomenon could even be the device that such a group is using to make its existence felt, to project an image of the future destiny of Man that transcends war, poverty, disease, and national government.

Several human groups could be manipulating the public's interest in UFOs to further their own political goals. They could try to achieve this by deliberate use of confusion techniques, by planting fake UFO evidence, by amplifying contactee mythology, and by systematically discouraging scientific inquiry into the nature of UFOs. The obsession with secrecy which is the trademark of our military institutions would greatly facilitate the task of any private group that is trying to confuse the public, because any effort by independent analysts to sort out the meaningful facts from the hoaxes and trivia would be entangled in layer after layer of classified material.

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* Similar elements in modern history were found in the myth of the *Protocols of the Elders of Zion,* a deception that was largely responsible for motivating the massive deportation and killing of the Jews during World War II. See Norman Cohn, *Histoire d'un mythe* (English title, *Warrant for Genocide*).

The only way to fight the confusion that surrounds the UFO problem is to realize that much of this confusion is deliberate, and to make renewed *individual* efforts to document the phenomenon *in the field* and outside the framework of any UFO group. At the same time, a systematic attempt should be made to expose the contradictions of the contactee claims and to educate the public about them. Arthur Koestler has remarked, in a letter to me, that contactee stories left him with the same feeling as listening to a bad dirty joke. It is an apt remark. Many contactees are sincere, but they are trapped by their own narrow belief in distorted interpretations of a much larger reality.

Is there a group which understands and practices deception, and which is trying to mold our collective future? I have tried to show that several historical precedents exist for such an hypothesis, and that the data do not exclude this interpretation. I hope that my remarks can serve as a warning to any future research effort. *Sources of information should be severely scrutinized, not only for human error, instrumental inaccuracy, and observational bias, but also for deliberate deception.*

The standards of evidence acceptable in the scientific laboratory are not sufficient to deal with UFO data. They must be upgraded before any research can proceed, and the public should not accept as valid the results published by any "scientific committee" that has not faced this fact.

Control-System Hypothesis

We have now introduced two new elements into the study of the UFO phenomenon. The first element concerns political exploitation: we suspect strongly that one or several groups, of unknown political belief, are now influencing the "contactees" and the civilian research organizations for their own ends. The second element deals with manipulation of the phenomenon itself by fabrication of UFO

reports and of related stories, including such terrorist elements as livestock mutilations.

Should we be surprised to find these results? I don't think so. Human beings and their organizations use whatever they find in their environment to further their own designs, and we can see from historical analogies that such deliberate efforts have often been hidden behind irrational trappings. Discontinuity is the rule in times of stressful change. The UFO phenomenon is a precursor of a major discontinuity.

Discussing the two hypotheses I presented above, I have shown that neither of them fully accounted for all the facts. I still feel that the UFO phenomenon represents a manifestation of a reality that transcends our current understanding of physics. *It is not the phenomenon itself, but the belief it has created, which is manipulated by human groups with their own objectives.* I continue to be impressed by one fact I mentioned in my earlier book *Passport to Magonia*: such sightings have been made in earlier times; similar effects have been described; even the UFO "occupants" appear identical to the denizens of medieval Magonia. This suggests a reality of *mind*, beyond whatever technology is activating UFO energy. I continue to regard this phenomenon as a manifestation of a reality that is larger and more complex than a simple visit by interplanetary travelers: the reality of Magonia.

I believe there is a system around us that transcends time as it transcends space. I remain confident that human knowledge is capable of understanding this larger reality. I suspect that some humans have already understood it, and are showing their hand in several aspects of the UFO encounters.

The system I am speaking of may well be able to locate itself in outer space, as some of my readers will be quick in pointing out. Indeed it may, but its manifestations are not *spacecraft* in the ordinary "nuts and bolts" sense. The UFOs are physical manifestations that cannot be understood apart from their psychic and symbolic reality. What we see in effect here is not

an alien invasion. It is a control system which acts on humans and uses humans. However, we still need to discover the source of this manifestation. An episode that occurred while I was writing this book opened my eyes to some new possibilities about this source.

The Coincidence in Los Angeles

When I write this story, it seems incredible; yet it happened to me, the fellow who could least afford it! There I was on Sunset Boulevard in Los Angeles, on Saturday, February 21, 1976, about 5:30 p.m., and I had to get to KABC on La Cienega Boulevard for a radio interview. I looked at the traffic coming toward me, and saw several taxicabs a block away. I raised my hand. A car swerved out of the mainstream and came to the curb. We drove to the station, without once discussing my current research, and I got a receipt from the driver. The shock came two days later when I took the receipt from my wallet. *It was signed Melchizedek!*

I cannot afford to write this story, because I cannot expect anyone to believe it. At the same time I cannot sweep it under the rug. There is only one Melchizedek listed in the L. A. phone book, and I have the receipt signed by the driver right in front of me (see Figure 11.1). It was this incident that convinced me to put more energy into understanding the nature of such coincidences. Perhaps I am becoming superstitious. This incident happened the week when I started writing this book, collecting all my notes about the Melchizedek groups. Most coincidences you can rationalize away. I tried to rationalize this one away. I couldn't.

In attempting to find an explanation for it, I began to speculate about a variant of current physics, a variant in which apparent "miracles" could occur without violating physical laws, and in which psychic phenomena should be the rule rather than the exception. In such a physics, UFOs could come from Earth without necessarily

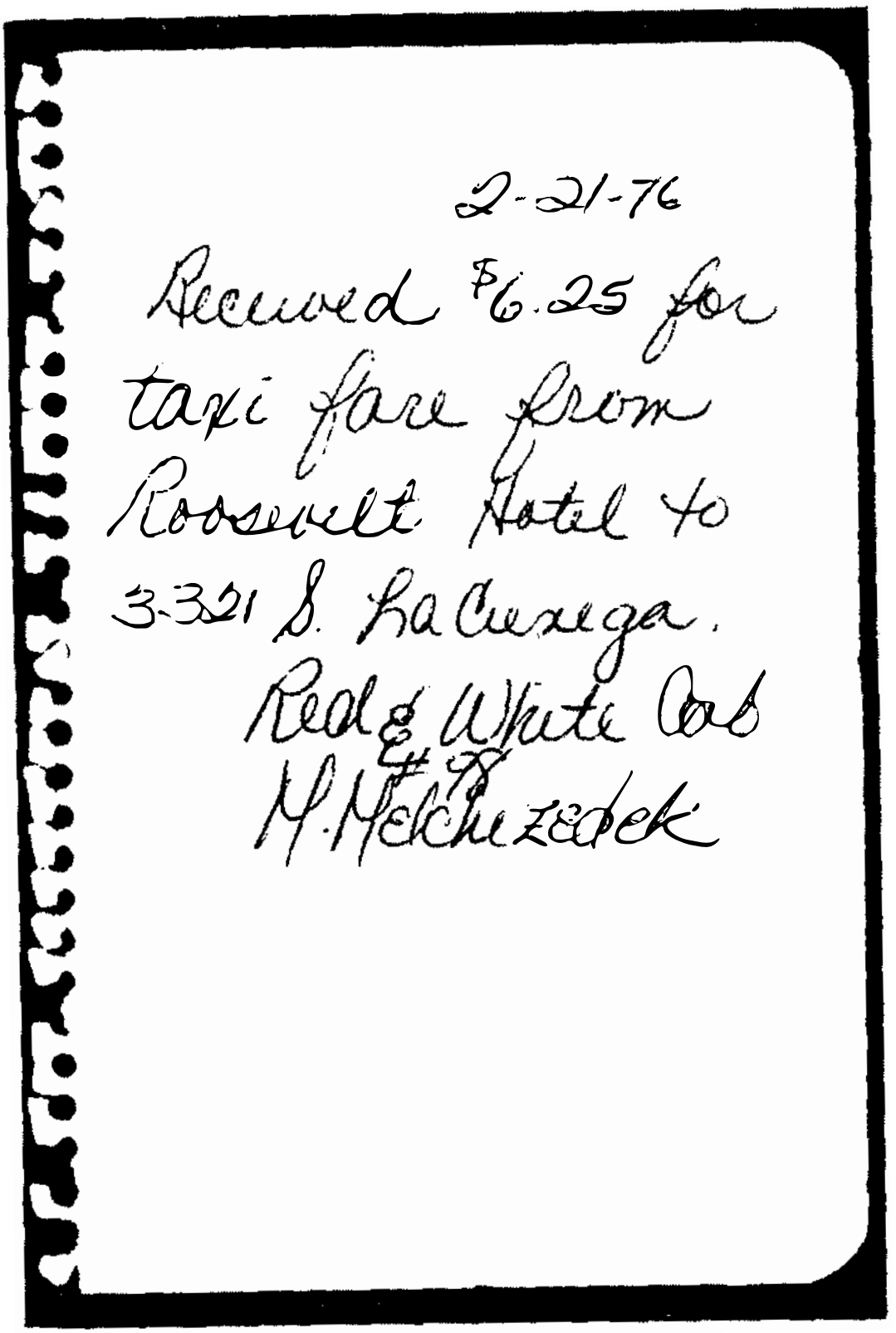

Figure 11.1. Receipt for a taxicab ride.

being "secret weapons," or they could come from another galaxy without necessarily being "spacecraft."

What consequences could a model of such processes have for our understanding of physics? The frequent occurrence of UFO cases points to undiscovered relationships between physical reality and human consciousness; it can be used to clarify some exciting theoretical and practical opportunities to understand both energy and information better.

According to modern physics, and in particular to Brillouin, Gabor, and Rothstein, information and entropy are closely related. The relationship has been expressed clearly by Brillouin:

> Entropy is generally regarded as expressing the state of disorder of a physical system. More precisely, one can say that entropy measures the lack of information about the true structure of the system.[8]

No information can be obtained in the course of a physical measurement, then, without changing the amount of entropy in the universe, the state of disorder of the cosmos.

Now the physicist is faced with a new challenge: how to define disorder. And the task, as R. Schafroth has pointed out, is not easy:

> Some scientists pile up papers and books on their shelves in apparent disorder, yet they know perfectly how to find the document they want. If someone restores the appearance of order, the unfortunate owner of these documents may be unable to locate anything. In this case it is obvious that the apparent disorder was in fact order, and vice versa.[9]

Speculating on the relationship between these physical quantities, Costa de Beauregard wrote, "It must be in the nature of probability to serve as the *operational* link between objective and subjective,

between matter and psychism."[10] He points out that, in precybernetic physics, observation was regarded as "a process without mystery, requiring *no* explanation," whereas *free action*, on the contrary, was "regarded as a physical impossibility and a psychological illusion." In modern physics these ideas have been revolutionized.

The key to these notions might be sought in cybernetics, but no serious attempt has been made to fit it to the lock. Information theory deals exclusively with the transmission of "messages" regarded as physical quantities (impulses sent along a wire or bits stored in a magnetic device). What about the "meaning" of that information to the sender and the receiver? If you play a tape of Beethoven's Ninth forward and then backward,[11] you are releasing precisely the same quantity of semantic information, but is the esthetic information identical?

Researchers into psychic phenomena have the opportunity to extend the observations and the theory of information. Unfortunately, most of their speculation remains imprisoned in obsolete models of communication. The Soviet literature of psychic phenomena has stressed the concept of the subject as "receiver," and the experimenter as "transmitter" or vice versa, assuming that classical information theory should be applicable to psychic functioning. Recent research is more sophisticated, and is beginning to use the specialization of both sides of the brain to explain aspects of the experiments where "esthetic information" (to use Moles' terminology) seems to be received, but where "semantic information" translatable into precise words is missing. This right-brain model of psychic functioning, however, runs into serious trouble almost immediately, and so does the concept of psychic communication in a classical information framework, whether one assumes that the physical support of the information is found in photons or that it is found in more exotic denizens of the physicist's zoo: neutrinos, tachyons, and the like.[12]

The data from psychic experiments suggest a different approach. The subjects in "remote viewing" work may have been able to

describe targets in drawings better than in words (suggesting a right-brain function), but they performed equally well when they knew someone at the site or when they were simply given a set of coordinates, exhibiting what would seem to be left-hemisphere activity in the latter case. Similarly, in remote-viewing experiments I organized, using a computer network as the support for the communication, there was no difference between the results of tests with open targets (telepathy) and those of tests with double-blind targets (remote viewing).[13]

A problem may lie in the basic concepts of communication. As sophisticated as its modern applications are, the theory is still pegged to the days when railroad signalmen had to send impulses down a wire to trigger a switch ahead of some train. It begins with the notions of time and space as its basic building blocks: how fast does the signal from *A* have to travel along the wire to prevent derailment at *B* if the train left an hour ago and travels at 90 miles an hour? This is reflected in the very terms in which the theory is expressed, nineteenth-century terms like "transmission," "receiver," "sender," "channel," and so on. In psychic experiments, which come closer to displaying the nature of information than any other physical situation, I defy anybody to label the "sender" and the "receiver." When Abbé Mermet was directing the digging of a well to find water at a particular spot, or describing the location of the body of a person who had been murdered, was he "sending" or "receiving"?

I have always been skeptical of parapsychologists, because their experiments and their theories borrow the standard concepts of space and time dimensions from physics. These concepts seem obsolete to me. They are not appropriate for understanding telepathy, or the moving of objects at a distance, or ghosts, or Melchizedek. I have always been struck also by the fact that energy and information are one and the same thing under two different aspects. Our physics professors teach us this; yet they never draw the consequences.

In the physics we learn in school, time and space dimensions are all-important, and equations are cluttered with letters like x,

y, *z*, and *t*. Yet I believe this preoccupation with "dimensions" comes from a very simple cultural artifact: *graph paper*. Some genius around the time of Descartes (perhaps it was Descartes himself) popularized the idea of representing and measuring motions in terms of distance from two axes intersecting at right angles: "Cartesian" coordinates were born, and they have remained imprinted in our minds ever since. When we can draw something on graph paper, we think we understand it.

I submit that it is proper to shake from our theoretical ankles the chains of spacetime. Space and time coordinates derive their convenience from graphic considerations. *The theory of space and time is a cultural artifact made possible by the invention of graph paper*. If we had invented the digital computer before inventing graph paper, we might have a very different theory of information today.

Time and space may be convenient notions for plotting the progress of a locomotive, but they are completely useless for locating information. The apparent exception is the library, but anyone who has tried to find something in a modern library with its flat shelves along vertical walls will recognize Schafroth's predicament in telling order from disorder.

What modern computer scientists have now recognized is that ordering by time and space is the worst possible way to store data. In a large computer-based information system, no attempt is made to place related records in sequential physical locations. It is much more convenient to sprinkle the records throughout storage as they arrive, and to construct an algorithm for retrieval based on some type of keyword or on "hashing," a procedure where the record index is randomized. (Here again, probability serves as the link between something objective, the record location, and something subjective, the request for retrieval.)

The Melchizedek incident that I experienced on February 21, 1976, suggested to me that the world might be organized more like a randomized data base than like a sequential library. Since there is only one person named Melchizedek in the L.A. phone book, I have

to conclude that mere coincidence cannot explain this incident. Alternative explanations are equally inadequate, unfortunately. I did not discuss my research with the driver; so a hoax is out of the question. There could be a well-organized conspiracy against me, of course, to put lady taxi drivers on my path with names related to my current reading interests, but the motivations of such conspirators would be rather obscure! Fortunately, another avenue of explanation exists.

If there is no time dimension as we usually assume there is, we may be traversing events by *association*. Modern computers retrieve information associatively. You "evoke" the desired records by using keywords, *words of power*: you request the intersection of "microwave" and "headache," and you find twenty articles you never suspected existed. Perhaps I had unconsciously posted such a request on some psychic bulletin board with the keyword "Melchizedek." If we live in the associative universe of the software scientist rather than the sequential universe of the spacetime physicist, then miracles are no longer irrational events. The philosophy we could derive would be closer to Islamic "Occasionalism" than to the Cartesian or Newtonian universe. And a new theory of information would have to be built. Such a theory might have interesting things to say about communication with the denizens of other physical realities.

If energy and information are related, why do we only have one physics, the physics of energy? Where is the physics of information? Is the old theory of Magic relevant here? Are the writings of Paracelsus, with his concept of "signatures," an important source of inspiration? These are highly speculative questions. But at a time when we are beginning to suspect that computer-based network communication may create altered states conducive to enhanced psychic functioning, a new type of physical experiment is becoming possible and creative speculation is necessary. These experiments would aim at probing the reality of information-handling by the brain from the point of view of associative constructs. They would

ignore space and time referents, and use instead an expanded view of the process in terms of retrieval systems. The SRI experiments with Swann and Price, for example, suggest that remote viewing is based on an addressing scheme. Is indirect and virtual addressing possible, and if so, to what level? Would this be a path towards realities that are not situated on far-away planets, but are right around us, outside our normal consciousness? Is it possible to promote coincidences and peculiar effects (of apparently "paranormal" nature) by systematically creating physical structures serving as information singularities? Until these questions are explored, it may be impossible to address what Costa de Beauregard calls "the truly fundamental problem," that of the relationship between psyche and matter. For even if we consider only the operational aspects of an information, if someone learns something from it, physical theory dictates that the entropy of the universe must have changed.

If the world around us is a world of informational events, the symbolic manifestations that surround UFO reports should be viewed as a fact of the greatest magnitude. If we consider the physical world to be an associative universe of such informational events, consciousness is no longer simply a function which is local to the human brain. Instead, consciousness should be defined as the process by which informational associations are retrieved and traversed. The illusion of time and space would be merely a side effect of consciousness as it traverses associations. In such a theory, apparently "paranormal" phenomena like remote viewing and precognition would be expected, even common, and UFOs would lose much of their alien quality. These phenomena would be natural aspects of the reality of human consciousness, and would be subject to manipulation by the human will, both consciously and unconsciously.

In any case, these phenomena serve as a support for human ambition, a framework for human tragedy, a fabric of human dreams. We react to them in our movies, our poetry, our music, our science fiction. And they react to us. They are part of the control

system for human evolution, like the nuclear process inside the Sun and the long-term changes in the Earth's weather. But their effects, instead of being just physical, are also felt in our belief systems. They influence what we call our spiritual life. They affect our political institutions, our history, our culture.

The Six Social Consequences

It remains for us to summarize the social effects that the belief in UFOs is likely to create – whether such physical objects exist or not. We have seen six major effects throughout this investigation. They were reflected in personal interviews and in quotations from the books and pamphlets of contactee organizations.

1. *The belief in UFOs widens the gap between the public and scientific institutions.* Some day our society will pay the price for the lack of scientific attention given the UFO phenomenon. As more and more sincere witnesses come forward with their stories, only to be summarily rejected by the academic or military institutions they thought they could trust, an increasing gap is created. Not only may the public turn away from science in any form (and become skeptical of the value of its investment in energy research and space technology), but it may seek a substitute in new high-demand philosophies and pseudosciences. This movement toward superstition in turn antagonizes the scientists, who cite it as evidence that the UFO phenomenon should not be studied seriously, and the vicious circle continues.

2. *The contactee propaganda undermines the image of human beings as masters of their own destiny.* Beginning with the idea of Atlantis and of "Chariots of the Gods," and continuing with Biblical interpretations of Yahweh as an extraterrestrial, contactee literature is replete with suggestions that all the great achievements of mankind would have been impossible without celestial intervention. Should we thank extraterrestrial visitors for

teaching us agriculture, the mastery of fire, the wheel, and most of our religious traditions? To anyone who has studied the history of science, such ideas (romantically attractive as they are) appear ill-founded. The best and the worst in human beings have been displayed in all the cultures we know. Early cultures were as gifted for fashioning pyramids and building canals as they were skilled at exterminating their enemies, at raping, and at pillaging. Three thousand years later, we are engaging in the same behavior, although we build canals and exterminate enemies "scientifically."

3. *Increased attention given to UFO activity promotes the concept of political unification of this planet.* This is perhaps the most commonly recurring theme in my entire study of these groups. Through the belief in UFOs, a tremendous yearning for global peace is expressing itself. In a way that was captured very early by novelists like Koestler and Newman, the UFO is focusing human attention away from the Earth. Whether this becomes a factor for positive or negative social change depends on the way in which this focused attention is channeled.

4. *Contactee organizations may become the basis of a new "high-demand" religion.* The current conservative backlash against "decadent" morality and social liberalism has led many to reconsider their spiritual orientation. The Catholic Church is at a critical point in its history, and many other religions are in trouble. The new churches emphasize high standards and strict discipline. The creeds of UFO organizations often emphasize themes of sexual repression, racial segregation, and conservative values that place them in a position to capitalize on the growth of this movement. Especially noticeable in this respect is the attention received by "the Two" and the widespread success of the Melchizedek groups. Inherent in such sectarian activity is the seed of revolutionary religious movements with almost unlimited potential.

5. *Irrational motivations based on faith are spreading hand in hand with the belief in extraterrestrial intervention.* As the UFO phenomenon develops unchecked, with no expectation that

research on its nature will be honestly attempted, a continually growing fraction of the public is becoming convinced that many phenomena are beyond the scope of science and are "unknowable" by rational process. If this fraction becomes the majority, they may end society's unquestioned support for rational science. Instead we may soon find an intermediate system of beliefs, in which an almost mystical faith in higher "contact" blends together with advanced technology in strange hybrid ways. Among the contactees, the idea that all attempts at scientific control must be given up and replaced by blind faith is already prevalent.

6. *Contactee philosophies often include belief in higher races and in totalitarian systems that would eliminate democracy.* From the statement that UFOs have visited us in the past, it is only a small step to saying that their occupants have "known" the Daughters of Man, "and found them fair!" Then some of us may have celestial blood in our veins, which would make them "superior" to others. The idea of a "chosen people" is an old one; it had lost its appeal in recent decades. Strong belief in extraterrestrial intervention could revive this primitive concept, with particular groups claiming privileges peculiar to those who descend from the stellar explorers.

We have also seen that the alleged communication with UFO occupants, when it touched on political subjects, tended to emphasize totalitarian images. Vorilhon, for instance, reports he was told that democracy was obsolete. Raymond Bernard was instructed to expect a "reversal of the old values."

These six effects of the belief in extraterrestrial intervention indicate that an increase in the social conditioning correlated with the UFO phenomenon may lead to complex changes. If the Manipulators do exist, I certainly salute their tenacity, but I am curious about their goals. Anybody clever enough to exploit the public's expectation of UFO landings, or even to simulate an invasion from outer space, would presumably realize that human institutions are highly vulnerable to changes in our images of ourselves. It is not only the individual contactee who is manipulated, but the global

image in humanity's collective psyche. One would like to know more, then, about the image of humanity such Manipulators harbor in their own minds – and in their hearts. Assuming, of course, that they do have hearts.

CONCLUSION

THE WRITING OF this book has not been an easy task. In fact, it was outright difficult and painful. Few of the facts I have had to state in these pages were to my liking. They shocked earlier theories of mine, destroyed my accepted and familiar thoughts. They were not designed to win any new friends. Pondering the reports and the theories, I kept thinking, "Should science have something to say about all this? If it doesn't, then what is science good for?"

Science with a capital 'S' is a complex system, when you look at it from the inside. Linear accelerators that stretch for miles, computing clusters as big as a supermarket, research centers the size of a city: the mind is easily impressed by the dimensions of modern technology. As a professional scientist, I have driven telescopes inside their large domes on mountaintops, and I have operated computers in a radar factory. I have walked through immense wind tunnels, and I have found my way in the streets of atomic cities, in Oak Ridge and Brookhaven. None of this helps me when I try to understand the motivations of the contactees: science doesn't come to my aid any more. I am outside the domain where equations rule a logical set of processes. I can't look at all this from the inside.

Consider science from the outside: it is a machine for turning out knowledge. It has worked extremely well for a while. It has given us aircraft, television, and trips to the Moon. On the other hand, there are situations in which it is useless, because it assumes that the phenomena that are fed into it are natural and spontaneous. If something bigger or smarter than the ordinary human mind is around, if some clever deceivers use it to feed us phenomena that have been designed to fool us by Machiavellian spies or benevolent

masters, then a "scientific" investigation will be useless. How can we find out whether or not anomalous phenomena can be dealt with in scientific terms?

At the end of antiquity, people were fed up with science. The Greeks knew the Earth was a globe. They knew how big it was, and how far it was from the Sun, and they knew the diameter of the Moon. They could compute the dates of future eclipses. They even understood the atomic structure of matter. But they couldn't tell people what the human race was doing here, and where it would go next. So their science was swept away and forgotten. Will the same thing happen to our science? Is this what UFOs mean? *Scientists may be in the same position with UFOs as they are with crime: every police department has a criminology lab, but it is the detective who finds the criminal, not the technician. WHERE ARE THE UFO DETECTIVES?*

The public has two usual positions on UFOs, either "It's all nonsense," or "We are visited by creatures from another planet." Until today, the first position has been the stronger one. A majority of the public and practically every scientist has long thought that UFOs were nonsense – and that is why there are no UFO detectives. Now things are changing. So many people have seen strange phenomena that a new belief has been born. Scientific opinion cannot stop this shifting of power. Unfortunately, once disturbed from its comfortable position of rest, the public will shift to the other extreme and start believing in space visitations. This is unavoidable. It is so reassuring to have other forms of life come here! They may be horrible to behold, but at least "they" know about us, "they" care about us, and "they" have gone to the trouble of coming here to see what we look like! In the naive words of a *New York Times* science editor, "We are not Alone!"

There is another system. It is sending us messengers of deception. They are not necessarily coming from nearby stars. *In terms of the effect on us, it doesn't matter where they come from.* I even suspect that "where" and "when" have no meaning here. How could we be

alone? The black box of science has stopped ticking. People look up toward the stars in eager expectation.

Receiving a visit from outer space sounds almost as comfortable as having a God. Yet we shouldn't rejoice too soon. Perhaps we will get the visitors we deserve.

EPILOGUE

A Sociologist's Reaction

David Swift

THIS BOOK PRESENTS a disturbing alternative to the two main theories about UFOs. The skeptical view denies that UFOs exist: they are merely hoaxes, delusions, or misperceptions of ordinary objects or natural phenomena. The other approach maintains that UFOs are real, and are spacecraft from another planet. Although Jacques Vallee concludes that UFOs are real, he does not think they are spaceships; instead, he suggests that they are physical devices for manipulating human beliefs, and that the manipulators may be people here on Earth.

What are we to think of such an explanation? Inadequate? Far-fetched?

Yes, but so are the other theories. There is no satisfactory explanation for UFOs. It is difficult to deny that they exist: too many astronomers, pilots, air-traffic controllers, and other trained observers have seen them, photographed them, or tracked them through optical instruments; and simultaneous radar and visual sightings are particularly hard to dismiss.

But if UFOs are real, what are they? The extraterrestrial hypothesis has serious flaws. It is extremely unlikely that beings capable of building spaceships live elsewhere in the universe. But visits from beyond the solar system would require time or speeds that seem impossible according to our current ideas about the

universe. Moreover, as Vallee observes, there are *too many* reports of landings in which UFO occupants have supposedly been surprised by Earthlings blundering onto them. Therefore we should consider the possibility that such sightings were deliberately staged.

Although Vallee's hypothesis also has shortcomings – it does not tell us who is causing the UFO sightings or how they are doing it – it is just as satisfactory as the other approaches, and has some advantages: it does not challenge the reports of thousands of reliable witnesses, nor does it contradict our present laws of physics. Moreover, it suggests a plan behind the phenomena, and indicates that UFO sightings could have serious social consequences. Before we examine these consequences, however, it may be helpful to glance at Vallee's own scientific qualifications.

Vallee is an unusual scientist. He firmly believes in the scientific method, but he applies it to nontraditional fields. He has a Master's degree in astrophysics and a Ph.D. in computer science. He has served as Manager of Information Systems at Stanford University, and has written five other books on UFOs. His early work proposed categories for classifying UFO reports, and placed them in a broad geographical and historical context. More recently his analysis has shifted away from the UFO itself to the effects of sightings on the witness and on society. His findings are disquieting: flying-saucer cultists may become an important factor in our culture. Belief in contact with extraterrestrials exposes the believer to manipulation, and could lead to revolutionary movements capable of undermining or destroying established institutions.

Vallee is not talking about the many people who think that life might exist elsewhere in the universe. Nor is he directly concerned with the many persons who have seen strange aerial phenomena they could not identify. Instead, Vallee focuses on a smaller group, the *contactees,* who believe they have received important messages from flying saucers. These revelations typically offer simplistic solutions to our complex problems. The danger, warns Vallee,

lies in the contactees' unquestioning and contagious faith that extraterrestrial intervention will bring peace, joy, and salvation: the saucers have been sent by our Space Brothers; all we have to do is trust them, and our problems will be solved!

This is an alluring message, but would anyone be naive enough to believe it? The answer is yes.

As sociologists know, something does not have to be true in order to influence us. A great deal of human behavior is based on questionable information. We plant crops, choose spouses, worship gods, and wage wars because of our perceptions of a situation rather than because of the reality of it. There may be a vast difference between the two.

This difference is crucial for understanding UFO cultists. They are influenced not by the objective facts of a situation but by their interpretation of those facts. They act according to what they believe, not according to what might actually be true. The fact that their interpretations may be grossly inaccurate does not prevent them from behaving as if they were correct. This is what Vallee means when he says that "contact with space may become a social fact a long time before it is a scientific reality."

I emphasize this point because UFO cultists believe some strange things; things so bizarre that we are tempted to dismiss them as absurd but harmless. This may be a mistake on our part. Jesus, Marx, and Hitler seemed ridiculous to respectable citizens of their times, but they changed the course of history.

UFO cults are like a religion, offering comfort and hope to people who are struggling with basic problems of modern life. On the one hand, science and education have undermined our faith in a benevolent God who cares about us. On the other hand, science and education have not provided satisfactory answers to questions about our origins and goals.

Into this void have stepped the saucer sects, offering us the reassuring belief that benevolent beings from outer space will take care of us, solve our problems, and offer us unimaginable joys.

The situation was aptly described by a UFO cultist we met in this book:

> All these revelations have brought me such well-being and such an inner peace, in this world where one doesn't know what to believe any more, where it's impossible to believe in a "Good God" with a long white beard or a devil with cloven hoofs, a world where professional scientists cannot provide a precise enough explanation of our origin and our goals. In the light of these revelations, everything is cleared up and appears simple.

This statement not only summarizes the responses of UFO cultists, but also indicates that some of them are educated, thoughtful people, quite different from the stereotypes of illiterate farmers and dreaming old ladies. This leads us to the next point: the future of these cults – and our own future.

At present, contactee groups are small, and have no obvious effect on society, except for discrediting serious research into the UFO phenomenon. But will this situation remain the same? What are the circumstances under which these cults could become broad social movements, posing a real challenge to society?

Such movements arise when many people feel frustrated by existing conditions, and when the movement gives hope tor improvement. These hopes may seem far-fetched to an outsider, but there is practically no limit to the irrationalities which may be associated with a successful movement. The factors that affect social movements in general have been summarized in *The Handbook of Social Psychology:*

> The ultimate success of social movements does not depend on their size or organization, or the quality of their leadership, or the sophistication of their views. It depends, rather, on the extent to which they successfully express the

> feelings, resentments, worries, fears, concerns, and hopes of large numbers of people, and the degree to which these movements can be viewed as vehicles for the solution of widespread problems.[1]

UFO cults appeal to a vast audience. The problems they address are an undeniable fact of our times. Profound changes have affected everyone, particularly in the Western world. Science, technology, and education have undermined traditional beliefs, but have not provided satisfactory substitutes. "God is dead"; yet nothing has taken his place to guide us, reassure us, and protect us. Families have shrunk nearly to the vanishing point. It is the rare person who still lives in the same house or community as his grandparents did. Few of the hundreds of people we pass on the streets know who we are, or care. Old occupations, practiced by generations, suddenly become extinct; skills developed by a lifetime of practice become worthless. And over all these social and psychological concerns loom the threats of environmental pollution and energy crises, and the very real possibility that nuclear war will bring an apocalyptic end to life on this planet.

There is widespread uneasiness about these problems, and various remedies are being offered, including meditation, political action, drugs, and religion. UFO cults are competing with all of these for the support of dissatisfied, disillusioned people. What are the chances that UFOs will outdraw the others? What can saucer sects offer that the rest cannot? A light in the sky, and the message that someone up there can help you.

At first glance this may not seem impressive, but if we think about it we will realize that the UFO has some features which make it a formidable contender.

First, the UFO, more than any of its competitors, highlights the inadequacies of science, the armed forces, and government. These are among the most powerful institutions in our society; yet they are unable to deal with UFOs.

For thirty years the flying saucer has made our leaders look ludicrous. They can't explain it, they can't ignore it, they can't catch it, and they can't make it go away. It hovers on the edge of public awareness, occasionally darting into the spotlight, creating a moment of consternation, and then withdrawing into the shadows, usually leaving its observers unharmed but shaken by the experience. Physical scientists say that it is a problem for social scientists, and social scientists just as quickly throw it back to the physicists and astronomers. The Air Force, after grappling with the problem for twenty years, tried to wash its hands of the matter in the late 1960s. Although the government denies that UFOs exist, a 1973 Gallup poll found that almost all Americans (93 per cent) were aware of UFOs, and 15 million adults thought they had actually seen one. When the question "Are UFOs real or imaginary?" was asked of the group that was aware of the problem, the percentage of those responding "real" increased from 46 per cent in 1966 to 54 per cent in 1973, and to 57 per cent in 1978, when only 27 per cent responded "imaginary." No other symbol has so silently but effectively undermined the credibility of our leading institutions.

Secondly, the UFO is a universal symbol, appealing to men and women of many lands, ages, and races. It is not even restricted to a specific period in history. To simple observers, it is a wondrous bauble glittering in the sky. To the more sophisticated, it seems to be a product of a superior technology. In either case, the underlying message is so clear that it hardly needs to be verbalized: the creators of this awesome object have fantastic knowledge and power, and this knowledge and power might help *you*.

This is an alluring message, and it will become more attractive with each failure of conventional attempts to solve our complex problems. The thought of salvation from the sky is likely to grow in appeal.

This belief is, after all, not so different from traditional religious doctrine. The idea that benevolent beings live in the sky goes back to our childhood, and to the early stages of human society. The UFO

simply adds the trappings of modern science to those ancient beliefs. Because of twentieth-century technology, even we humans can fly into the heavens, and the advocates of radio astronomy encourage us to believe that there are civilizations far out in space.

Thus, belief in UFOs is not such a big step, and may well attract large numbers of people who are dissatisfied with more mundane answers to our inescapable problems.

Would such movements be a threat? Quite possibly. They could undermine the rational foundations of society. They would not have to overthrow the present system all by themselves; they could simply reinforce irrational currents that already exist.

Revelation rather than reason is the source of contactee beliefs. This is not a new occurrence. There have been previous periods during which people followed voices rather than logic, superstitious belief rather than observation and experiment, and the consequences were disastrous.

This is one of Vallee's most telling points. He thinks that UFO sects will be influential because of today's spreading belief in the irrational. It is to this belief that our institutions are vulnerable. Thus, as he observes, the genuine counter-culture of today is not that of hippies or drugs, but rather the counter-culture of UFO contact. It is more durable, subtle, and dangerous because it has a broader social base; it is not tied to any specific group or age bracket.

The irony is that scientists themselves have contributed to this situation by refusing to consider problems beyond the borders of safe, established science. Vallee remarks that the attitude he first observed among his colleagues at Paris Observatory – science's reluctance to investigate paranormal phenomena – is slowly driving many people to react by accepting *any* claim of superior or mystical contact.

We now come to Vallee's conjecture that contactees are being deliberately manipulated, perhaps by some group here on Earth. Could he be right? Your guess is as good as mine. I suggest that we keep our minds open, weighing the evidence he presents. He does offer some intriguing ideas. For instance, he notes that we already have technologies capable of distorting the observer's

sense of reality. Television can control our awareness so that we sometimes cannot tell whether a scene is real or faked, whether it is actually happening or is being staged. Furthermore, advertisers use subliminal conditioning to make us want their products, without our being aware that we have been exposed to their messages.

If we have such devices now, what might be done by a more advanced technology? We can get some idea by looking at our own progress. A century ago it would have seemed impossible that people could walk on the Moon while we sat at home watching and listening to them. Today's impossibilities may soon become accomplished facts.

Vallee's hypothesis attempts to account for an aspect of the UFO that has been neglected by UFO researchers: the social influence of the contactees. They act "as if" they were being manipulated according to certain principles listed in this book. This method of saying something works "as if" is used in physics and in sociology; although potentially helpful, it must be used with caution. We must not confuse result with purpose. The first could be accidental; the second is intentional. This distinction is particularly urgent in topics like UFOs, and Vallee is aware of it. He explores the consequences of contactee beliefs, and then purposely steps across the border into the realm of intent. This enables him to discern possible reasons behind the contactee phenomenon.

Vallee has made a commendable effort to explain a phenomenon that could have grim consequences. We don't know whether he is right or wrong, and we may never know. At the very least, however, he has advanced our understanding by amassing a large amount of firsthand observations about contactee cults on two continents. It is ironic that this competent study of a potentially significant social movement was done by a physical scientist rather than by a sociologist. Now that he has shown the way, I hope other researchers will follow.

Professor David Swift
Department of Sociology
University of Hawaii

APPENDIX

STATEMENT ON THE UFO Phenomenon, Prepared for Delivery before the Special Political Committee of the United Nations Organization, New York City, November 27, 1978, by Jacques F. Vallee, Ph.D., Information Scientist, Palo Alto, California:

Mr. Chairman,

In the process of science it is common for old human ideas to be challenged by new facts. New knowledge is born of this challenge.

In the process of social development it is common for new knowledge to trigger emotional reactions with far-reaching cultural and political effects. New beliefs are born of this confrontation.

The frequent reporting of unexplained phenomena in the sky of many countries during the last thirty years presents an opportunity to observe both of these processes.

In the documents circulated prior to this meeting, and in our preliminary discussions with His Excellency Mr. Kurt Waldheim and representatives of the Outer Space Affairs Group, the essential facts of the phenomenon have been stated by Dr. J. Allen Hynek, by Dr. Claude Poher, and by myself. Accordingly, I will limit my remarks to one aspect of the phenomenon which touches directly on the role of your Committee.

To be specific, I would like to call your attention to a new social movement based on the expectation of contact with beings from outer space. This belief, in many ways, is an emotional

one. Although the UFO phenomenon is real, and appears to be caused by an unknown physical stimulus, I have so far failed to discover any evidence that it represented the arrival of visitors from outer space.

Instead it is my conclusion, Mr. Chairman, that this phenomenon has three aspects.

The *first aspect* is a physical manifestation that can and should be investigated by means of already available scientific equipment. Dr. Claude Poher, in his recently concluded study sponsored by an agency of the French Government, has now shown the way in this direction. This year the Spanish armed forces have also released their files on cases that had resisted analysis by their experts. There is no lack of physical data, and there is no lack of competent scientists who are willing to examine them with an open mind.

The *second aspect* of the UFO phenomenon is psycho-physiological. Witnesses at the scene exhibit disorientation symptoms, a loss of the sense of time, partial paralysis or loss of voluntary muscle control, auditory and visual hallucinations, eye complaints ranging from conjunctivitis to temporary blindness, massive psychic reactions, and longer-term effects, such as disturbance of sleep and dream patterns and radical behavior changes. I do not believe it is within the province or the budget of the United Nations to address such effects directly, except where the United Nations Organization can serve its traditional role in disseminating scientific information and facilitating exchanges among scholars.

It is the *third aspect* of the UFO phenomenon which deserves your full attention here, Mr. Chairman. This third aspect is the social belief system which has been generated in all the nations represented on this committee by the expectation of space visitors. This belief has been nurtured by the lack of serious attention given to genuine reports of UFOs, and it is creating new religious, cultural, and political concepts of which social science has taken little notice.

Jacques Vallee attends a closed U.N. conference with Kurt Waldheim and international UFO experts.

I have spent more than fifteen years conducting studies of the reports made through official and unofficial channels in France and in the United States. These analyses have been supported by extensive computer statistics. In addition, I have been in frequent communication with scientists in other parts of the world. The conclusions I have reached about the social effects of the UFO phenomenon in the cultures I have studied are the following.

1. The belief in space visitors is independent of the physical reality of the UFO phenomenon. In terms of social science, we might say that something is "real" if enough people believe in it. The UFO phenomenon has now reached this point. The question of knowing whether or not UFOs are physically "real" is becoming secondary in the mind of the public.

2. The belief in the imminence of UFO "contact" is an indication of a widening gap between the public and science. We are beginning to pay the price for the negative and prejudiced attitude with which

our scientific institutions have treated sincere witnesses of UFO phenomena. Lack of serious, open-minded research in this field has encouraged these witnesses to think that science is incapable of dealing with the phenomena. This attitude has led many people to seek answers outside the rational pursuit of knowledge to which science is dedicated. Only an open exchange of information on the subject could now correct this dangerous trend.

3. In the absence of serious, unbiased research on the subject, the belief in the imminence of UFO "contact" undermines the image of Man as a master of his own destiny. In recent years we have seen many books arguing that the Earth had been visited by space travelers in prehistoric times. Although this theory deserves serious study, it is leading many people to suggest that the great achievements of mankind would have been impossible without celestial intervention: the development of agriculture, the mastery of fire, and the bases of civilization are credited to so-called "higher beings." Not only does this idea contradict many archeological facts, it encourages passive expectation of another visit by friendly space creatures to solve current human problems.

4. The expectation of contact with space visitors promotes the concept of political unification of our planet. Through the belief in space entities, a strong and beautiful yearning for global peace is expressing itself. The UFO phenomenon is providing an outside focus for human emotions. Whether this becomes a factor for positive or negative social change will depend on the way in which these emotions are treated and on the seriousness with which the underlying physical phenomenon is investigated. Such is the challenge before this Committee.

Mr. Chairman, it is not my role to suggest a specific approach to this complex problem. The scientists with whom I am in contact would welcome an opportunity to share their data and their ideas within any structure that could be made available for this purpose.

All the great nations of the world are represented on this committee. Let us keep in mind that the UFO phenomenon may

represent an even greater reality. It is our choice to treat it as a threat or as an opportunity for human knowledge.

NOTES

Notes to Prologue.

1. Clock and Stark, "Taxonomy of Religious Experience," in *Religion and Society in Tension*, p. 42.
2. Billy Graham, *Angels*, p. 27.
3. Glock and Stark, *op. cit.*
4. Nilsson, *Greek Piety*, p. 188.
5. *Ibid.*

Notes to Chapter 1.

1. The detailed statistics upon which these conclusions are based are beyond the scope of this book. They will be found in Poher and Vallee, "Basic Patterns of the UFO Phenomenon."
2. From an interview I conducted in 1967.
3. Lawson, "What Can We Learn from Hypnosis of Imaginary Abductees'?"

Notes to Chapter 2.

1. Lipsky, *Man the Puppet*, p. 57.
2. Brown, *Bodyguard of Lies*, p. 31.

Notes to Chapter 4.

1. *Village Voice,* Dec. 1, 1975.
2. See Balch and Taylor, "The Role of the Cultic Milieu in Joining a UFO Cult."

Note to Chapter 5.

1. Flammonde, *Age of Flying Saucers.*

Notes to Chapter 6.

1. Telephone interview with the Italian paper *Eva Express*, July 1,1976.

2. *Ibid.*

3. In the Adoniensis message whose cover is shown in Figure 6.3.

Notes to Chapter 7.

1. Sadler, *Physiology of Fear and Faith,* Preface.

2. All the following quotes from Sadler are from the Appendix to *Mind and Mischief.*

3. Leadbeater, *Science of the Sacraments,* p. 265.

4. *San Francisco Chronicle,* April 25,1971.

5. Enoch Penn, *The Order of Melchizedek.* All the following quotes from Penn are from this book.

6. "The Peek Experience," in *California Institute of Transpersonal Psychology Newsletter,* vol. 6, no. 1 (April 14,1978), p. 1.

7. *Loc. cit.*

Notes to Chapter 8.

1. Bernard describes his meeting with Maha in *Les Maisons secrètes de la Rose-Croix,* pp. 18-27.

2. *Ibid.,* pp. 273 *et ca.*

Notes to Chapter 9.

1. See King, *Satan and Swastika.*

2. From Mussorgsky's *Boris Godunov.*

3. Fitzgerald, "Repeat Performance," p. 8.

4. Quoted in *Stendek* (a Spanish UFO magazine), no. 22 (Dec. 1975) and no. 23 (May 1976).

5. Project Stigma, Box 1094, Paris, TX 95460.

6. AFP wire service, Oct. 1,1977.

7. Smith, *Cattle Mutilation,* p. 13.

8. *The Meeker Herald,* Meeker, Col., Sept. 6, 1975.

9. *Glenwood Post,* Glenwood Springs, Col., Sept. 22,1975.

10. Smith, *op. cit.,* p. 10.

11. *Gazette Telegraph,* Colorado Springs, Oct. 23,1975.

12. *The Sun,* Colorado Springs, Oct. 23, 1975.

13. *Gazette Telegraph,* July 6,1975.

14. *Haskell News Release,* Haskell, Col., Sept. 11,1975.

15. *Telluride Times,* Telluride, Col, Sept. 21,1975.

16. *Denver Post,* Denver, Col., July 11,1975.

Note to Chapter 10.

1. Jim Hougan, "Thirty-Four Spies from Mars," p. 39.

Notes to Chapter 11.

1. Proceedings of the "Robertson" panel, 1953 (partially declassified in 1958).

2. *New York Times data base,* reference 1143695/IDN.

3. See Festinger *et al., When Prophecy Fails,* and Vallee, *Invisible College,* pp. 60-65.

4. Rex and Ray Stanford, *Look Up!,* p. 14.

5. *Ibid.,* p. 43.

6. On this topic, see: Bergier, *L'Espionnage politique;* Brissaud, *Hitler et l'Ordre Noir;* and the special issue of *Histoire* devoted to "Espionnage 1945-1971."

7. Williamson and McCoy, *UFOs Confidential.*

8. Brillouin, *Science et théorie de l'information,* p. 155.

9. Schafroth, *Selected Lectures in Modern Physics,* p. 268.

10. Costa de Beauregard, *Le Second Principe de la science du temps,* p. 69.

11. As suggested by Abraham Moles in *Théorie de l'information et perception esthetique.*

12. Puthoff and Targ, *Mindreach.*

13. In *Proceedings of the IEEE,* Oct. 1976, p. 1551.

Note to Epilogue.

1. Lindzey, *Handbook of Social Psychology.*

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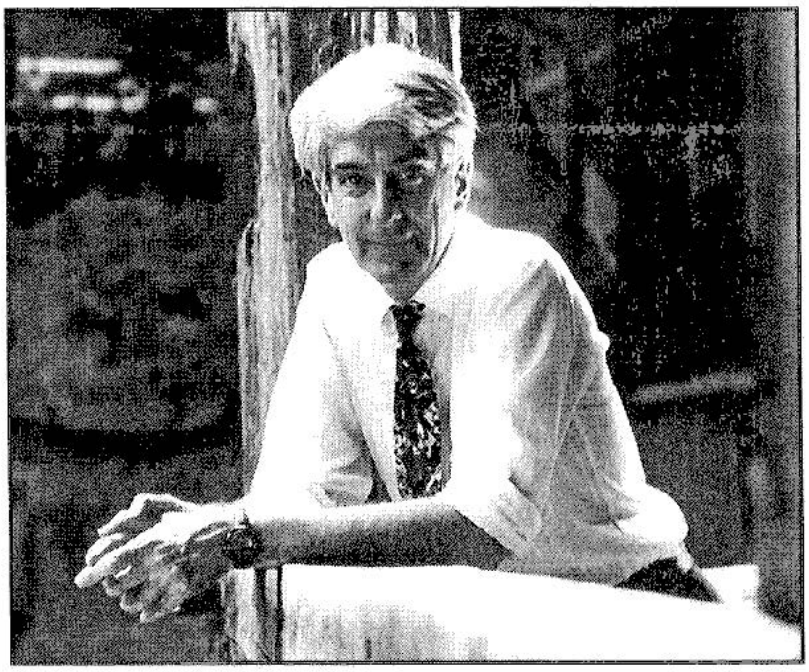

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